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**CONSTITUTION**

**AND**

**DISCIPLINE**

**OF THE**

**METHODIST PROTESTANT**

**CHURCH.**

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**BALTIMORE:**

Published for the Book committee of the Methodist Protestant Church

**BY JOHN J. HARROD,**

Book Agent of the M. P. Church.

.....

**WM. WOODY, PRINT.**

.....  
**1830.**



**DISTRICT OF MARYLAND, SS.**

BE IT REMEMBERED, That on this sixth day December, in the  
fifty-fourth year of the Independence of the United  
States of America. JOHN J. HARROD, Book Agent  
of the Methodist Protestant Church, in these United  
States, of the said District, hath deposited in this office, the title of  
a book, the right whereof he claims as proprietor, in the words fol-  
lowing, to wit:

"The Constitution and Discipline of the Methodist Protestant  
Church."

In conformity to the act of Congress of the United States, entitled  
"An Act for the encouragement of learning, by securing the copies  
of maps, charts and books, to the authors and proprietors of such  
copies during the times therein mentioned;" and also to the act enti-  
tled 'An Act supplementary to the act, entitled an act for the en-  
couragement of learning, by securing the copies of maps, charts, and  
books, to the authors and proprietors of such copies, during the times  
therein mentioned, and extending the benefits thereof to the arts of  
designing, engraving, and etching historical and other prints.'

PHILIP MOORE.

*Clerk of the District of Maryland.*

## BRIEF

### HISTORICAL PREFACE.



"IN the year 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." These were John and Charles Wesley.

"In the latter end of the year, 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend sometime with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which

from thence forward they did every week. To these and as many more as desired to join with them (for their number increased daily) he gave those advices, from time to time, which he judged most needful for them; and they always concluded their meeting with prayer, suited to their several necessities." This was the rise of the United Society in Europe. Such a society is no other than, "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

Philip Embury, a preacher from Ireland, began to preach in the city of New York, some time in the year 1766, and formed a society of his own countrymen and a few of the citizens. In the same year Captain Thomas Webb, preached in in a hired room, near the barracks. About the same time Robert Strawbridge, settled in Frederic county, state of Maryland, and formed some societies. Richard Boardman, and Joseph Pilmoor, came over from England, in 1769, to New York, in the character of missionaries; and toward the close of the year 1771, Francis Asbury and Richard Wright, came over also by the di-

rection of Mr. Wesley, to assist the American Methodist preachers and societies.

At the close of the year 1784, the methodist societies, in these United States, were organized by a conference of preachers exclusively, into what is called the Methodist Episcopal Church, and made independent of Mr. Wesley. The government was so framed by the conference, as to secure to the itinerant ministers, the unlimited exercise of the legislative, executive, and judicial powers of the church, to the entire exclusion of all other classes of ministers, and all the people. Subsequent general conferences exhibited marked dissatisfaction at the leading features of the government, and a very respectable minority struggled hard to effect some salutary improvements, but without producing any important changes. The opposition of the minority continued with unabating ardour, until the membership became more fully acquainted with the genius of the government, under which their spiritual guides had placed them, without their knowledge or consent. In 1820, a periodical was instituted, entitled the Wesleyan Repository, and was continued up to the sitting of the general conference of 1824. Numerous petitions were presented to that body, praying for a



representation of ministers and laymen in the rule making department; but no change, either in the principle or in the practical operations of the government, could be obtained.

Immediately after the rise of the general conference of 1824, a meeting, composed of some distinguished members of the conference, and of reformers from different parts of the United States, was held in this city, at which it was determined, to publish a periodical pamphlet entitled; "The Mutual Rights of the ministers and members of the Methodist Episcopal Church," "for the purpose of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute." The meeting also determined to resolve itself into a Union Society; and recommended that similar societies be raised in all parts of the United States, "in order to ascertain the number of persons in the Methodist E. Church, friendly to a change in her government." This measure was followed by much persecution of reformers. In Tennessee, fourteen official members were expelled for attempting to form a Union Society.

Some time during the spring of the year 1826, the Baltimore Union Society, recommended state conventions to be held in the several



states, for the exclusive purpose of making inquiry into the propriety of preparing *one united* petition to the approaching general conference of 1828, praying for REPRESENTATION; and to elect delegates to meet in a general convention for the purpose. Conventions were accordingly held, and delegates elected; in consequence of which, reformers, in different parts of the country, were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society, were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist E. Church in this city, and twenty-two laymen, for being members of the union society, and supporters of the mutual rights. About fifty of the female friends of the suspended and expelled brethren immediately withdrew from the church, after addressing a letter to the preacher in charge, in which they say; “to find our dear companions, fathers, brothers, children and friends, treated as criminals and enemies, persecuted, suspended, and expelled; denounced as backsliders and disturbers of the peace, and ourselves treated coldly and distantly by our former friends, and by our pastors; *and all for a mere difference of opinion about church government*, is more than we feel

bound in christian charity longer to endure; and, therefore, we feel it our duty, in the fear of God, to *withdraw* from the church." The expelled brethren and their friends immediately organized under Mr. Wesleys' general rules, taking the title of, the Associated Methodist Reformers.

November, 1827, the general convention assembled in this city, composed of ministers and lay delegates, elected by the state conventions and union societies. This convention prepared a memorial to the general conference of May 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial, the general conference replied, in a circular, by claiming for the itinerant ministers of their church, an exclusive divine right to the same unlimited and unamenable power which they had exercised over the whole church, from the establishment of their government in 1784. Soon after the rise of the general conference several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of union societies, and supporters of the mutual rights.

The reformers now perceiving, that all hope of obtaining a change in the government of the church had vanished, withdrew in considerable

numbers, in different parts of the United States, and called another general convention, to assemble in this city, November 12, 1828. This convention drew up seventeen "*Articles of Association*," to serve as a provisional government for the Associated Methodist Churches, until a Constitution and book of Discipline could be prepared by a subsequent convention, to be held in November 1830.

Agreeably to appointment, the Convention assembled, in the city of Baltimore, in St. John's Church, Liberty street, on the 2nd day of November, 1830, and continued its session to the 23rd inclusive. During which period it formed, and adopted the following Constitution and Discipline, for the government of the Methodist Protestant Church.

The Rev. Francis Waters, D.D. of Baltimore, was elected President; Mr. Wm. C. Lipscomb, of Georgetown, D. C. was chosen Secretary, and Mr. William S. Stockton, of Philadelphia, assistant Secretary.

The following named persons were duly elected members of the Convention, by the respective annual conferences of the Associated Methodist Churches.

# DELEGATES ELECTED TO THE GENERAL CON- VENTION.

## VERMONT CONFERENCE.

Rev. Nathaniel Gage, Mr. Daniel Norton,

## MASSACHUSETTS CONFERENCE.

Rev. Thos. F. Norris. *Col. Amos Binney.*

## NEW YORK AND CANADA CONFERENCE.

Rev. Daniel Bromley.

## GENNESSEE CONFERENCE.

Rev. Isaac Fister,	<i>Mr. John Woodward,</i>
Rev. Elias B. Dare,	<i>" William G. Miller,</i>
<i>*Rev. James Covel,</i>	<i>" Eden Foster,</i>
<i>Rev. Orren Miller,</i>	<i>" Richard Harris,</i>

## NEW YORK CONFERENCE.

Rev. George Thomas, Mr. George Smith,

## PENNSYLVANIA CONFERENCE.

Rev. John Smith,	<i>Caleb Rodney, Esq.</i>
<i>" Thomas Pearson,</i>	<i>Mr. Arch'd Campbell,</i>
<i>" Hiram R. Harrold,</i>	<i>" Ebenezer Cropper,</i>
<i>" Geo. A. Raybold,</i>	<i>" Arnold S. Naudain.</i>
<i>" Samuel Budd,</i>	<i>" Jeremiah Stull,</i>
<i>" James Brindle,</i>	<i>" Uriah Baxter,</i>
<i>" Dr. Thos. Dunn,</i>	<i>" Elisha Chew,</i>
<i>" K. S. Cropper,</i>	<i>" David B. Salter,</i>
<i>" Dr. Phineas Price,</i>	<i>" James Moore,</i>
<i>" Taber Chadwick,</i>	<i>" Robert Hodgson,</i>

\* Those in italics were not present.

Rev. S. Hutchinson,	<i>Dr. Wm. K. Mason,</i>
" Dr. Wm. Morgan,	<i>Mr. Daniel R. Ackley,</i>
" John Fernon,	" <i>Jeremiah Walton,</i>
" David Rundell,	" Wm. S. Stockton,

## MARYLAND CONFERENCE.

### *Ministers.*

### *Lay Delegates.*

Rev. Eli Henkle,	Hon. Phil. B. Hopper,
" W. W. Wallace,	Mr. Gideon Davis,
" Dr. J. S. Reese,	" John J. Harrod,
" D. B. Dorsey,	" <i>Henry Willis,</i>
" T. H. Stockton,	Col. W. Doughty,
" Isaac Webster,	Mr. Daniel McLeod,
" Wm. C. Pool,	J. H. Devor, Esq.
" Dr. S. K. Jennings,	Mr. Abner Linthicum,
" F. Waters, D.D.	" Elias Crutchley,
" J. R. Williams,	" Lewis Shipley,
" D. Zollickoffer,	" Henry Webster,
" Benj. Richardson,	" John Constable,
" S. Linthicum,	<i>James Parrott, Esq.</i>
" Thos. Melvin,	Mr. Rich'd Chambers.

## VIRGINIA CONFERENCE.

### *Ministers.*

### *Lay Delegates.*

Rev. Alex'd McCaine,	Everard Hall, Esq.
" Dr. John French,	<i>Mr. John Victor,</i>
" Dr. Crawley Finney,	" W. S. Sclater, sen.
" Dr. J. W. Holcombe,	<i>Dr. Andrew Woodley,</i>
" Miles King,	Dr. Hiram Harding,
" Benedict Burgess,	Mr. B. Starke.

NORTH CAROLINA CONFERENCE.

*Ministers.*

*Lay Delegates.*

Rev. Wm. W. Hill,  
" Willis Harris,  
" Josiah R. Horn,

S. Whitaker, Esq.  
Mr. John F. Bellamy,  
" Ivy Harris.

GEORGIA CONFERENCE.

*Ministers.*

*Lay Delegates.*

Rev. Aaron G. Brewer,  
" Eppes Tucker,

Col. R. A. Blount,  
Charles Kennon, Esq.

ALABAMA CONFERENCE.

*Minister.*

*Lay Delegate.*

Rev. Britton Capel,

Dr. Edward H. Cook,

OHIO CONFERENCE.

*Ministers.*

*Lay Delegates.*

Rev. Asa Shinn,  
" Cornelius Springer,  
" Nicholas Snethen,  
" George Brown,  
" Charles Avery,  
" John Fordyce,  
" Matthew Nelson,  
" David Edwards,

Mr. James Foster,  
" Wilson S. Thorn,  
" Thos. McKeever,  
" J. B. W. Haynes,  
" John Souder,  
" D. P. Wilkins,  
" Stephen Beall,  
" H. C. Dorsey.

WESTERN VIRGINIA CONFERENCE.

*Minister.*

*Lay Delegate.*

Rev. George A. Read,

Mr. Jas. Carpenter.



**CONSTITUTION**  
OF THE  
**METHODIST PROTESTANT**  
**CHURCH.**



WE, the Representatives of the Associated Methodist Churches, in General Convention assembled, acknowledging the Lord Jesus Christ, as the only HEAD of the Church, and the word of God, as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the house-hold of God; AND, Whereas, a written Constitution, establishing the form of government, and securing to the Ministers and Members of the Church their rights and privileges, is the best safeguard of Christian liberty; We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and Constitution:

1. A Christian Church is a society of believers in Jesus Christ, and is of divine institution.

2 Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.

3 No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.

4 Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.

5 Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for the neglect of duties enjoined by the word of God.

6 The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7 The church has a right to form and enforce such rules and regulations only, as are in accordance with the holy scriptures, and may be necessary or have a tendency to carry into effect the great system of practical christianity.

8 Whatever power may be necessary to



the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9 It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.

10 It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labours.

11 The Church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

## CONSTITUTION.

### ARTICLE I.

#### *Title.*

This Association shall be denominated, THE METHODIST PROTESTANT CHURCH, comprising the Associated Methodist Churches.

### ARTICLE II.

#### *Terms of Membership.*

I. There is only one condition required of those who apply for membership in an Asso-

ciated Methodist Church, viz: *A desire to flee from the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ; with, an avowed determination to walk in all the commandments of God blameless.*

But those who may continue therein, must give evidence of this desire and determination, by conforming to such rules of moral discipline as the word of God requires.

II. There shall be a state of probationary privileges in which persons shall be held as candidates for admission into membership in this Church, preparatory to their being received into full membership, by a compliance with the terms thereof.

III. The children of our members, and those under their guardianship, shall be recognized as enjoying probationary privileges, and held as candidates for membership; and may be put into classes, as such, with the consent of their parents or guardians.

### ARTICLE III.

#### *Division into Districts, Circuits, and Stations.*

I. Those parts of the United States embraced by this Association, shall be divided into districts, having respectively such boundaries as may be agreed on at this Convention, subject to those alterations which may be made or authorized, from time to time, by the General Conference.

II. Each district shall be divided into cir-

cuits and stations, by its annual conference.

III. Every minister or preacher, removing from one district to another; and every member removing from one circuit, station, or church to another, having a certificate of his or her good standing, shall be entitled to membership in any other district, circuit, station or Associated Methodist Church within the limits of this Association, to which he or she may apply for membership.

#### ARTICLE IV.

##### *On receiving Churches, &c.*

I. Any number of believers united as a religious Society or Church, embracing the principles of religious truth held by this Association, adopting this Constitution, and conforming to our book of discipline, and means of grace, shall, at their request, made to the president of an annual conference, or the superintendent of a circuit or station, be recognized as an Associated Methodist Church, and be entitled to all the privileges granted by this Constitution; subject, however, to the decision of the most adjacent quarterly conference.

II. An associated church or society shall be composed of any number of members residing sufficiently near each other to assemble statedly for public worship, and to transact its temporal business. And every church shall be divided, when it becomes ne-

cessary, into smaller companies or classes, for the purposes of religious instruction and edification.

III. Every church or society shall have power, by the concurrence of a majority of two-thirds of its qualified male members, present at any meeting called for the purpose, to purchase, build, lease, sell, rent, or otherwise obtain or dispose of property, for the mutual benefit of the church. Each church shall also have power to admit persons into full membership; and to try, censure, or expel unworthy members, in accordance with the provisions of this constitution, and the rules of discipline.

IV. But no church whatever shall be continued in connexion with this Association, which does not conform to this constitution, and the regulations contained in the book of discipline; or which may hereafter reject any part or provision thereof.

## ARTICLE V.

### *Leaders' Meeting.*

In every station there shall be a leaders' meeting, composed of all the class leaders and stewards; the superintendent shall be chairman of the meeting.

## ARTICLE VI.

### *Quarterly Conferences.*

I. There shall be four Quarterly Conferences in each circuit and station, in every conference year, to be composed of all the min-

isters,\* preachers, exhorters, stewards and leaders, and trustees, in full membership, belonging to the circuit or station; Provided that the superintendent shall have authority to call special meetings of the quarterly conference at other times, when circumstances make it necessary.

II. Each quarterly conference shall be vested with power to examine into the official character of all its members, and to admonish or reprove as occasion may require; to grant to persons, properly qualified and recommended by the class of which the applicant is a member, license to preach and exhort, and renew their license annually; to admit ministers and preachers coming from any associated church; to recommend ministers and preachers to the annual conference to travel, and for ordination; to hear and decide on appeals; and to perform such other duties as are authorized by this convention. Provided, nevertheless, that no person shall be licensed to preach until he shall have been first examined, and recommended by a committee of five, composed of ministers and laymen, chosen by the quarterly conference.

## ARTICLE VII.

### *Composition and powers of the Annual Conferences.*

1 There shall be held annually within the limits of each district, a Conference, to be

\* A minister is one who is ordained; a preacher acts under a license.



denominated the annual conference, composed of all the ordained itinerant ministers belonging to the district; that is, all ministers properly under the stationing authority of the conference; and of one delegate from each circuit and station for each of its itinerant ministers; provided, however, that every circuit and station shall have at least one delegate. Each annual conference shall regulate the manner of elections, in its own district; provided, however, that the election of delegates to the first annual conferences, under this constitution, shall be according to such regulations as may be adopted for that purpose by the quarterly conferences of the respective circuits and stations.

II The annual conferences respectively, shall be vested with power to elect a president, annually; to examine into the official conduct of all its members; to receive by vote, such ministers and preachers into the conference as come properly recommended, and who can be efficiently employed as itinerant preachers, or missionaries; to elect to orders those who are eligible and competent to the pastoral office; to hear and decide on appeals; to define and regulate the boundaries of circuits and stations: to station the ministers, preachers and missionaries; and to perform such other duties as are prescribed by this Convention, or may be prescribed by the General Conference.

III. To make such rules and regulations as may be necessary to defray the expenses

of the itinerant ministers preachers and their families; to raise the amount of their salaries as fixed by the convention, and for all other purposes connected with the organization and continuance of said conferences.

IV The annual conferences, respectively, shall also have authority to perform the following additional duties:—

1st. To make such special rules and regulations as the peculiarities of the district may require; provided, however, that no rule or regulation be made, inconsistent with this constitution. And provided, furthermore, that the general conference shall have power to annul any rule or regulation which that body may deem unconstitutional.

2d. To prescribe and regulate the mode of stationing the ministers and preachers within the district; provided always, that they grant to each minister or preacher stationed, an appeal, during the sitting of the conference.

3d. Each annual conference shall have exclusive power to make its own rules and regulations for the admission and government of coloured members within its district; and to make for them such terms of suffrage as the conferences respectively may deem proper.

But neither the general conference nor any annual conference, shall assume power to interfere with the constitutional powers of the civil governments, or with the operations of the civil laws; yet, nothing herein contained shall be so construed as to author-

ize or sanction any thing inconsistent with the morality of the holy scriptures.

Each annual conference shall keep a Journal of its proceedings, and send a copy to the general conference.

## ARTICLE VIII.

### *Composition of the General Conference.*

I. There shall be a General Conference of this Association, on the first Tuesday in May, in the year of our Lord 1834, in Georgetown, District of Columbia, and on the first Tuesday in May every seventh year thereafter, in such place as may be determined on by the conference.

II. The general conference shall consist of an equal number of ministers and laymen. The ratio of representation from each district shall be one minister and one layman for every thousand persons in full membership; Provided, however, that any district which may not have one thousand members shall be entitled to two representatives, one minister and one layman, until a different ratio shall be fixed by the general conference.

III. The number of representatives to which each district may be entitled, shall be elected at the time, and place of holding the annual conference of the district, next preceding the sitting of the general conference, by the joint ballot of an electoral college, com-



posed of the itinerant ministers and delegates belonging to the annual conference, and of one minister, who is not under the stationing authority of the conference, provided there be such, from each circuit and station within the limits of the district. The minister thus added from each circuit and station, shall be elected at the time and place of holding the quarterly conference, by the ministers in his circuit or station, not under the stationing power of the annual conference. Provided, however, that the Delegates from the respective circuits and stations, be laymen; and provided, also, that it require the affirmative vote of a majority of all the lay delegates present, as well as of a majority of the votes of all the ministers present, to constitute the election of any representative to the general conference.

IV. The general conference shall elect by ballot, a president to preside over its deliberations; and one or more secretaries, to serve during the sitting of the conference; shall also judge of election returns, and qualifications of its own members, and form its own rules of order. A majority of all the representatives in attendance, shall constitute a quorum.

V. The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by three members, the ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives

shall be necessary to constitute a vote of the Conference.—A similar regulation shall be observed by the annual conferences.

VI. The yeas and nays shall be recorded at the call of one-fifth part of the members present.

VII. The conference shall publish such parts of the journal of its proceedings, as it may deem requisite.

VIII. All papers, books, &c. belonging to the conference, shall be preserved as that body may direct.

## ARTICLE IX.

### *Powers of the General Conference.*

I. The General Conference shall have power to make rules and regulations for the Itinerant, Missionary, Literary, and every other department of the Church, recognized by this Constitution.

II. To fix the compensation and duties of the itinerant ministers and preachers, and the allowance for their wives, widows and children; and also, the compensation and duties of the Book Agent, Editor, &c. and to devise ways and means for raising funds.

III. To regulate, from time to time, the number of representatives to the General Conference; provided, that the General Conference shall at no time exceed one hundred members.

IV. To define and regulate the bounda-

ries of the respective annual conference districts; provided, however, that the annual conferences of any two or more districts, shall have power, by mutual agreement, to alter their respective adjoining boundaries, or to unite and become one district, or to set off a new district; to receive into their respective limits and jurisdiction any station or circuit, which does not belong to some other district; but every alteration made in the boundaries of the respective districts, shall be reported to the ensuing general conference.

### ARTICLE X.

#### *Restrictions on the Legislative Assemblies.*

I. No rule shall be passed which shall contravene any law of God.

II. No rule shall be passed which shall infringe the right of suffrage, eligibility to office, or the rights and privileges of our ministers, preachers, and members, to an impartial trial by committee, and of an appeal, as provided by this constitution.

III. No rule shall be passed infringing the liberty of speech, or of the press; but for every abuse of liberty, the offender shall be dealt with as in other cases of indulging in sinful words and tempers.

IV. No rule, except it be founded on the holy scriptures, shall be passed authorizing the expulsion of any minister, preacher or member.

V. No rule shall be passed appropriating the funds of the church to any purpose except the support of the ministry, their wives, widows and children; the promotion of education, and missions; the diffusion of useful knowledge; the necessary expenses consequent on assembling the Conferences, and the relief of the poor.

VI. No higher order of ministers shall be authorized than that of elder.

VII. No rule shall be passed to abolish an efficient itinerant ministry, or to authorize the annual conferences to station their ministers and preachers longer than three years, successively, in the same circuit, and two years successively in the same station.

VIII. No change shall be made in the relative proportions, or component parts of the general or annual conferences.

## ARTICLE XI.

### *Officers of the Church.*

#### Presidents of the Annual Conferences.

1. The President of each Annual Conference shall be elected annually, by the ballot of a majority of the members of the conference. He shall not be eligible more than three years successively; and shall be amenable to that body for his official conduct.

2. It shall be the duty of the president of an

annual conference, to preside in all meetings of that body; to travel through the district, and visit all the circuits and stations, and to be present, as far as practicable, at all the quarterly meetings and camp meetings of his district; and, in the recess of conference, with the assistance of two or more elders, to ordain those persons who may be elected to orders; to employ such ministers, preachers, and missionaries, as are duly recommended; and to make such changes of preachers as may be necessary, provided the consent of the preachers to be changed, be first obtained; and to perform such other duties as may be required by his annual conference.

#### Ministers.

1. The minister, who shall be appointed by the annual conference, to the charge of a station or circuit, shall be styled, the Superintendent; and shall be amenable to the annual conference for his official conduct.

2. The minister or preacher appointed by the annual conference to assist the superintendent in the discharge of his pastoral duties, shall be styled the Assistant; and shall be amenable to the annual conference for the faithful discharge of duty.

3. It shall be the duty of every minister and preacher belonging to a circuit or station, to render all the pastoral assistance he can, consistently with his other engagements; but no minister or preacher shall be accountable to

the annual conference for the discharge of ministerial duty, except he be an itinerant minister or preacher; all others shall be accountable to the quarterly conference of their circuit or station.

4. No person shall be recognized as an itinerant minister, preacher or missionary, whose name is not enrolled on the annual conference list, or who will not be subject to the order of the conference.

#### Class Leaders.

The class leaders may be elected annually by the members of their respective classes; but if, in any instance, a class shall neglect or refuse to elect a leader, when one is wanted, it shall then be the duty of the superintendent to nominate a class leader for said class, and from the nomination or nominations made by the superintendent, the class shall make an election.

#### Conference Stewards.

The Conference Steward shall be elected annually by the annual conference, and discharge those duties assigned to him by the discipline, and be amenable to the annual conference for his official conduct.

#### Station and Circuit Stewards.

The Station and Circuit Stewards shall be elected annually; in the stations, by the male



members, including ministers and preachers; and in the circuits, by the quarterly conference; but every qualified male member, if present, shall be permitted to vote in the election of circuit stewards. The number of stewards for each circuit or station to be not less than three, nor more than seven.

## ARTICLE XII.

### *Suffrage and Eligibility to Office.*

I. Every minister and preacher, and every white, lay, male member, in full communion and fellowship, having attained to the age of twenty-one years, shall be entitled to vote in all cases.

II. Every minister and preacher, and every white, lay, male member, in full communion and fellowship, having attained to the age of twenty-five years, and having been in full membership two years, shall be eligible as a representative in the general conference.

III. No person shall be eligible as a delegate to the annual conference, or as a steward, who has not attained to the age of twenty-one years, and who is not a regular communicant of this Church.

IV. No minister shall be eligible to the office of President of an annual conference, until he shall have faithfully exercised the office of elder two years.

## ARTICLE XIII.

*Judiciary Principles.*

I. All offences condemned by the word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members, to expulsion from the church.

II. The neglect of duties required by the word of God, or the indulgence in sinful words and tempers, shall subject the offender to admonition; and if persisted in, after repeated admonitions, to expulsion.

III. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the christian system, ministers, preachers, and members, shall be liable to admonition; and, if incorrigible, to expulsion: Provided always, that no minister, preacher or member, shall be expelled for disseminating matters of opinion alone, except they be such as are condemned by the word of God.

IV. All officers of the church shall be liable to removal from office, for mal-administration.

## ARTICLE XIV.

*Privileges of accused Ministers and Members.*

I. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the proper authorities, with a



copy of the charges and specifications, at least twenty days before the time appointed for the trial; unless the parties concerned prefer going into trial on shorter notice. The accused shall have the right of challenge; the privilege of examining witnesses at the time of trial; and of making his defence in person or by representative; provided such representative be a member of the church.

II. No minister, or preacher, shall be expelled, or deprived of church privileges, or ministerial functions, without an impartial trial before a committee, of from three to five ministers or preachers, and the right of appeal; the preachers, to the ensuing quarterly conference; the ministers to the ensuing annual conference.

III. No member shall be expelled or deprived of church privileges, without an impartial trial before a committee of three or more lay members, or before the society of which he is a member, as the accused may require, and the right of an appeal to the ensuing quarterly conference; but no committee man who shall have sat on the first trial, shall sit on the appeal; and all appeals shall be final.

## ARTICLE XV.

### *Discipline Judiciary.*

1 Whenever a majority of all the annual conferences shall officially call for a judicial

decision on any rule or act of the general conference, it shall be the duty of each and every annual conference to appoint, at its next session, one judicial delegate, having the same qualifications of eligibility as are required for a representative to the general conference. The delegates thus chosen, shall assemble at the place where the general conference held its last session, on the second Tuesday in May following their appointment.

II. A majority of the delegates shall constitute a quorum; and if two-thirds of all present, judge said rule or act of the general conference unconstitutional, they shall have power to declare the same null and void.

III. Every decision of the Judiciary shall be in writing, and shall be published in the periodical belonging to this church. After the Judiciary shall have performed the duties assigned them by this constitution, their powers shall cease; and no other judiciary shall be created until after the session of the succeeding general conference.

## ARTICLE XVI.

### *Special call of the General Conference.*

I Two-thirds of the whole number of the annual conferences, shall have power to call special meetings of the general conference.

II. When it shall have been ascertained

that two-thirds of the annual conferences have decided in favour of such call, it shall be the duty of the presidents, or a majority of them, forthwith, to designate the time and place of holding the same, and to give due notice to all the stations and circuits.

## ARTICLE XVII.

### *Provision for Altering the Constitution.*

I. The General Conference shall have power to amend any part of this Constitution, except the second, tenth and fourteenth articles, by making such alterations or additions, as may be recommended in writing, by two-thirds of the whole number of the annual conferences, next preceding the sitting of the general conference.

II. The second, tenth and fourteenth articles of this constitution shall be unalterable, except by a general convention, called for the special purpose, by two-thirds of the whole number of the annual conferences, next preceding the general conference. Which convention, and all other conventions of this church, shall be constituted and elected in the same manner and ratio, as prescribed for the general conference. When a General convention is called by the annual conferences, it shall supercede the assembling of the general conference for that period; and shall have power to discharge all the duties

of that body, in addition to the particular object for which the convention shall have been assembled.

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*Resolved*, That the Judiciary tribunal provided for by the 15th article of the constitution of this Church, shall publish as well the reasons of their opinion upon the part or provision of the constitution supposed to have been contravened by the law, or laws, provision or provisions, considered to be unconstitutional, together with their decision.

*Whereas*, It is declared by this convention, that whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the Church; and that so much of that power may be delegated from time to time, upon a plan of representation, as they may judge proper; therefore, *Resolved*, that all power not delegated to the respective official bodies of the Methodist Protestant Church by this convention, are retained to said ministers and members.

*Baltimore, Nov. 20, 1830.*

## **DISCIPLINE**

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### **ADMISSION TO MEMBERSHIP.**

See the Constiution, Article ii.

1. Application for admission to church fellowship must be made to the superintendent, or in his absence, to any minister, preacher or leader, whose duty it shall be, with the consent of the society or class, to enter the name of the applicant on the list of probationers.

2. In stations, where the church does not direct any other mode, admittance to full membership shall be by the vote of a majority of the leaders, at a regular leaders' meeting; but no person shall be admitted to full membership by a leaders' meeting, without a recommendation from the class of which he or she is a member.

3. In circuits, the list of probationers shall be occasionally read over, by one of the officiating ministers; and, in every instance where a majority of the society or class vote for the admission of any person whose name stands on the list, the probationer shall be admitted to full membership.

### **TRIAL OF MINISTERS, PREACHERS AND MEMBERS.**

See the Constitution, Articles xiii and xiv.

1. When a charge of immorality, or any other offence, recognized by the thirteenth article of

the constitution, is preferred against a minister or preacher, the superintendent, or in his absence any other minister belonging to the circuit or station, whom he may select, after duly notifying the person accused, shall appoint a committee of not less than three, nor more than five ministers or preachers, before whom the accused shall appear, at the time and place designated for the trial.

The accused may object to any member of the committee, on account of his having prejudged the case; being prejudiced against the accused; or of being interested in the decision. The challenge may extend to twice the number of the original committee. The superintendent, or executive officer in the case, shall be confined to the limits of the district in his selections of ministers or preachers to serve on the committee. During any trial, the ministers, preachers, and members of the church may attend.

2. Accused members shall be tried by a committee created in the following manner; viz. The accused shall nominate two persons in full membership and good standing. The class of which he or she is a member shall nominate two more members, in like good standing; and the four persons thus chosen shall appoint a fifth, which five persons shall constitute a competent court of trial. But should the accused refuse, or neglect to nominate, as above provided, when timely notice shall have been given, the presiding minister shall nominate two members of the committee on behalf of the accused.



Provided, however, that the accused shall have the right to challenge any person chosen as a committee man, by the class, by assigning satisfactory reasons for so doing, of which the class shall judge: and provided also, the presiding officer shall have the right to challenge the choice of the accused by shewing good cause, of which the class shall also judge.

3. A secretary shall be appointed by the committee, to take down regular minutes of the evidence and proceedings of the trial; which, together with a copy of the decision, and all other documents belonging to the trial, shall be preserved by the superintendent, who shall furnish each of the parties with a copy of the decision, if required.

4. If the accused be found guilty of the offence, the committee, or a majority thereof, shall, in their decision, name the penalty to which the accused shall be subjected. And the superintendent shall carry it into effect.

5. In every instance of condemnation, the accused minister, preacher or member determining to appeal from the decision of the committee, shall signify in writing, to the executive minister, within twenty days after the close of the trial, his determination to appeal, and in default thereof his appeal shall not lie.

6. If an accused minister, preacher, or member evade trial by absenting himself; after due notice shall have been given him, the investigation before the committee shall, nevertheless

be instituted, and the testimony heard; and if a majority of the committee find him guilty of the charge, the executive minister shall carry the sentence into effect.

7. Should the accused person be the superintendent, the official notifications, appointment of the committee, &c. shall be performed by the president of the district, or such other minister as he may appoint for the purpose.

8. In all cases of personal offence between brethren, the direction of our Lord in Mat. xviii. 15,—17, shall be pursued.

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.”

“But if he will not hear thee, then take with thee one or two more, that in the mouths’ of two or three witnesses every word may be established.”

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen and a publican.”

9. On any dispute between two or more members of our church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the superintendent shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff and another by the defendant; the two arbiters to choose a third, a majority of whom shall decide the case.

## LEADERS' MEETING.

See the Constitution, Article v.

1. The leaders' meeting, and all other church meetings, shall be opened and concluded with prayer. A secretary shall be appointed by the meeting annually, or oftener if necessary, whose duty it shall be, to make a fair record of the proceedings in a book kept for the purpose.

2. The names of all the leaders shall be called over at every meeting, noting those present or absent and the amount each leader pays over to the stewards or treasurer, as weekly or quarterly collections from his class.

3 The leaders' class books shall be examined quarterly, by the meeting.

4. The leaders' meeting shall occasionally inquire into the punctuality of each leader in meeting his class, visiting his sick\* and delinquent members, and his attendance at the leaders' meeting; and all prudent means shall be employed to induce faithfulness in the discharge of these important duties.

5. The list of probationers shall be read over at least once a month, and all those probationers who have the proper recommendation from their class, and obtain the vote of a majority of all the leaders present, shall be admitted to full membership, and reported to the church on the first suitable occasion. It shall be the duty of the respec-

\*Sick members should inform their leader of their indisposition.

tive leaders, on the following class day, to inform such persons of their reception, and to exhort them to faithfulness and diligence in the service of the Lord.

6. Inquiry shall be made by the superintendent, at every meeting, for the sick, and those who may need a pastoral visit.

7. All appropriations for the relief of the poor in the station, shall be made by the leaders' meeting, and applied by the stewards; who shall visit the suffering member or members, in company with the leader, and administer to their necessities, in the manner prescribed by the meeting.

8. The leaders' meeting shall appoint times for holding general class meetings, for the purposes of giving all the members an opportunity of speaking the one to the other of the grace and mercy of God, and of uniting in prayer for the out-pouring of the holy spirit, and the revival of true and undefiled religion in all the churches.

On those occasions, the superintendent, or one of the other ministers, shall conduct the meeting, and particularly avail himself of the opportunity to excite in the members holy affections, heavenly mindedness, and zeal for the glory of God, and the salvation of men.

#### QUARTERLY CONFERENCE.

See the Constitution, Article vi.

I. The quarterly conference shall be organized by the appointment of a chairman and secretary; and opened by reading a portion of scripture and prayer.

2. Should a charge of immorality, neglect of christian duty, or of disseminating unscriptural doctrines, be exhibited against any member of the conference during the examination, the accusation, together with the names of the accuser and witnesses, shall be referred to the proper authorities, to be investigated in accordance with discipline.

3. The first quarterly conference in each conference year, shall appoint a committee of examination to assist, advise and examine candidates for the ministry. It shall be the duty of the committee, to see that the candidates pursue the course of reading prescribed by the discipline; to examine them occasionally on doctrines, and religious experience; and, when they shall have made the necessary attainments, to give them a written testimonial of their qualifications. But no committee shall give a testimonial, except the candidate be a man of unexceptionable moral character, genuine piety, and have respectable attainments, at least, an ability to state, and defend the leading doctrines of christianity.

No person shall be licensed to preach, except he present a testimonial from the committee of examination.

The following questions shall be put to each candidate, and if he answer them satisfactorily he may be licensed.

Have you faith in Christ; and are you striving to be holy in heart, and in all manner of conversation?



Have you any other motive in requesting license to preach, than a desire to be instrumental in edifying the church of God, calling sinners to repentance, and saving your own soul and those that hear you?

Do you believe that the holy Scriptures of the Old and New Testaments contain all things necessary to salvation?

Have you examined our constitution and discipline; do you approve of them, and are you willing to comply with their requirements?

Are you solvent?

4. The quarterly conference shall designate the times and places for preaching in the circuit or station, and every new preaching place, shall be reported to the ensuing quarterly conference, and if approved of by that body, shall be entered on the list of appointments; and no appointment on a circuit shall be discontinued, without the approbation of the quarterly conference.

5. The quarterly conference of each circuit and station shall keep a register, in which shall be entered the names of all the males in full membership, over the age of twenty-one years; and the baptisms and marriages.

6. The time and place for holding the succeeding quarterly conference, shall be determined on by the conference; and it shall be the duty of the superintendent, to give public notice from all the pulpits, at least four weeks prior to the sitting of the conference in a circuit, and two weeks in a station.

7. In all appeals brought before the quarterly



conference, the same order shall be observed, and the same privileges accorded to the appellant and accuser as are granted in appeals before the annual conference.

8. No minister, preacher, or official member, who shall have been suspended by a committee, shall perform the duties of his office while his appeal is pending; and no person who shall have sat on a case in committee, or who was the accuser shall be permitted to vote on the appeal.

9. Each quarterly conference, shall have power to receive ministers and preachers of other denominations into full fellowship and ministerial standing, on receiving satisfactory testimonials from the applicant.

#### ANNUAL CONFERENCE. .

See the Constitution, Article vii.

1. The president of the last year shall open the conference by reading a portion of the word of God, and prayer. He shall preside in the conference until the president for the ensuing year shall have been elected. A secretary shall be appointed to serve during the sitting of the conference.

2. The conference shall judge of election returns, and qualifications of the delegates.\* A majority of all the members in attendance shall constitute a quorum.

\* At the annual conference next preceding the general conference, all the delegates must be laymen.

3. Should a charge of immorality, be preferred against any ministerial member of the conference, during the examination of character, the accusation, together with the names of the accuser and witnesses shall be referred to the president of the conference, to be investigated by committee, in the circuit or station where the supposed offence is alleged to have been committed.

4. No minister or preacher shall be received into the conference to itinerate, except he have a recommendation from a quarterly conference, or a certificate from an annual conference, or the president thereof.

5. No president or conference shall have power to withhold a testimonial, if the minister or preacher requiring it, shall have complied with his engagements, and his moral character stand fair; but neither the conference into which the minister or preacher desires to be received, nor its president, shall be obliged to employ him as an itinerant or missionary, except his labours can be profitably directed.

6. Every minister or preacher received by the president, during the interval of conference, shall be subjected to a vote of the conference before his name can be printed in the minutes as a stationed minister or preacher, except in cases of transfer.

7. Itinerant ministers and preachers may be transferred from one district to another, by negotiation between the presidents of said districts, provided the minister or preacher consent to the transfer. All acts of transfer, thus

made, shall be valid, and above the control of the annual conferences.

8. Ministers and preachers coming from other denominations may be received by the conference, or, in the interval of conference, by the president, without their having the recommendation required in other cases.

9. No minister or preacher, who shall have been rejected by an annual conference, shall be employed by its president, unless the conference grant him permission under specified conditions.

10. Every preacher shall be eligible to deacon's orders, after he shall have preached two years under a license, and shall have arrived at the age of twenty-one years.

11. Every deacon shall be eligible to elder's orders, when he shall have exercised the office of deacon acceptably two years.

12. In cases of missions and similar necessities, preachers may be elected to deacon's orders, and deacons to elder's orders, without regard to time, provided they possess the requisite qualifications.

13. No person shall be elected to orders, except he be a man of unexceptionable moral character, genuine piety, respectable attainments, and sound in the belief of the fundamental doctrines of christianity, and faithful in the discharge of gospel duties.

14. The deacons shall have authority to preach the gospel of Christ, to baptize and cel-

celebrate matrimony, and to assist the elder in administering the Lord's supper.

15. The elders shall have authority to administer the Lord's supper, baptize, celebrate matrimony, and perform all parts of divine worship.

16. Ordination shall be performed by the president, assisted by two or more other elders.

17. Every person who appeals to the annual conference, from the decision of a committee of trial, shall be permitted to appear before the conference; and after all the documents, belonging to the trial had before the committee, shall have been read, shall state the reasons of his appeal. His accuser shall then be permitted to support his charges in the presence of the appellant. The appellant may in turn make his reply, which shall close the proceedings on both sides, except the conference grant the accuser permission to speak a second time. The appellant and accuser shall then retire, and the conference shall decide, and furnish the appellant with a copy of their decision. Provided, that in all cases of appeal, the tribunal to which the appeal is made, shall not enter into the merits of the cause, (except at the request of the appellant) but only to decide on the legality of the proceedings of the committee of trial, and either confirm or reverse the same; if reversed, the cause shall be remanded for trial.

18. In any case, however, where the appellant can shew sufficient cause why he should have a new trial before a committee, the conference shall grant it, with the privilege of an appeal.

19. No station or circuit shall be divided, unless each part have ability to support one or more preachers, and the delegate from the circuit or station request the division.

20. In stationing the ministers and preachers, the annual conference shall not be obliged to give an appointment to any man, who in the opinion of a majority of the members, is incompetent to the duties thereof, or who, they may believe, will neglect the appointment.

21. No minister or preacher, appointed to a circuit or station, shall cease from his itinerant labours, until the term of service assigned him shall have expired, except by the consent of the president.

22. The annual conferences, respectively, shall elect annually, a standing committee of three elders, whose duty it shall be, in the event of the death, resignation or suspension of the president, to appoint a president pro. tem. to serve until the sitting of the next annual conference.

Should charges be preferred against the president of an annual conference, the committee shall call upon one of the superintendents of the district to perform the official notifications, and to act as executive officer in the trial, in accordance with the rule provided for the trial of ministers.

23. It shall be the duty of each itinerant minister and preacher, to furnish annually to the steward of the conference of which he is a member, a certificate from the station or circuit

steward, shewing the amount of money or other articles he has received, as compensation, the preceding year.

24. Each annual conference shall publish its minutes, containing, 1. A list of all the appointments for the ensuing year. 2. A complete list of all the stationed and unstationed ministers and preachers within the district, and those who are superannuated. 3. The names of those ministers and preachers who have deceased, withdrawn, or been expelled. 4. The general exhibit of the conference steward. 5 The number of members, including ministers and preachers. 6. The time and place of holding the next annual conference; and such other information as may be deemed acceptable and serviceable to the community.

25. It shall be the duty of the respective annual conferences, to forward to the book agent and editor, post paid, such extracts from their minutes, annually, as they may deem proper for publication.

26. A public collection shall be made on the first Sabbath of the conference, in all the houses of worship belonging to the station where the conference is held, for the purpose of defraying the incidental expenses of the conference.

27. No member of conference shall withdraw himself from its sittings, without permission, until all the business shall have been transacted.



Keep your own soul alive to God by meditation, prayer and searching the scriptures, daily. Read the old and new testaments, regularly through, if practicable, once every year; and avail yourself of all the helps within your reach, to obtain a correct understanding of the word of life. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Neither be unemployed, nor engaged about trifles. Do every thing at the time appointed; and complete every thing you commence. Never disappoint a congregation, nor spend more time in a place than is strictly necessary. Labour constantly, to feel the high responsibilities of your office and ministry; take heed that the blood of souls be not found on your skirts.

Be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; and avoid all affectation, effeminacy, and every thing like austerity. Be affable and courteous in your manners; and let your whole deportment be mild and inoffensive. "Learn of me;" said the blessed Jesus, "for I am meek and lowly in heart."

In your dress, keep clear of the two extremes; antiquated singularity on the one hand, and fashionable foppishness on the other. Abstain

from the use of tobacco in all its forms; and use no stimulating liquors, except medicinally.

Remember, it is your imperious duty, not to preach yourself, but Christ crucified, the great sacrifice for sin, and the only Saviour of the world. We, "charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead, at his appearing; preach the word: be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

#### DUTIES OF THE SUPERINTENDENT.

See the Constitution, Article xi.

1. It shall be the duty of the superintendent of a circuit or station, to fill the pulpits or have them filled, in accordance with the regulations of the quarterly conference; and to administer the ordinances, assisted by his brethren in the ministry.

2. To receive persons on probation, and execute discipline.

3. To visit all the classes, at least once a quarter, if practicable; and see that they are duly and properly met by their respective leaders.

4. To give due notice, from all the pulpits in his circuits or station, of the time and place of holding the ensuing quarterly conference.

5. To hold love feasts and watch nights, and appoint prayer meetings; to renew the tickets quarterly for the admission of members into love feasts in stations, and to give notes to serious

persons who desire to be present; to visit the sick, the poor, the aged and infirm members, as well as those in health and better circumstances.

6. To detain the society occasionally, after preaching, for the purpose of giving them such advice and exhortation as may be requisite.

7. To organize the children of members in classes of moderate size, and appoint suitable leaders, male or female; whose duty it shall be, to instruct them in the principles and practice of the christian religion.

We consider the religious instruction of children to be one of the most imperious obligations of christianity; therefore, every superintendent shall class, as far as practicable, the children of our community, for the purposes of religious instruction; shall report the number and state of the classes to the conference annually; and shall be held equally responsible to the conference for this part of his duty as for any other.

8. To keep an exact record of all the members belonging to his station or circuit, and of the baptisms, and marriages; and report the same to the quarterly conference, and the numbers in society in his charge, to the annual conference.

9. To report, quarterly, when practicable, to the president, the state of his circuit or station; and, at the close of his year, to leave his successor a plan of the circuit.

10. To give certificates to those who desire to remove to another station, circuit, or society.

No superintendent shall withhold a certificate or testimonial from persons whose moral character

stands fair. A suitable testimonial shall not be withheld from those who purpose to withdraw from the fellowship of the Methodist Protestant Church.

11. The superintendent shall have authority to cause his assistant minister or preacher to aid him in the discharge of all the above named duties; and also, if necessary, to employ other ministers, or official members of the circuit or station, to assist him.

#### DUTIES OF CLASS LEADERS.

See the Constitution, Article xi.

It shall be the duty of each class leader—

1. To meet his class once a week, in order;

To instruct the members in the principles and duties of christianity; to comfort them in affliction; to advise them in cases of difficulty; and to exhort them to diligence and perseverance in doing and suffering the whole will of God.

2. To receive what they are willing to give towards the relief of the preachers, church, and poor.

Each leader shall have the names of all the members of his class entered in a book or paper, kept by him for the purpose, in which he shall note, weekly, the presence or absence of each member, and, give each one credit on the book or paper for the amount contributed.

3. It shall also be the duty of each leader to attend the leaders' meeting at all its meetings, to

represent the state of his class; to pay over to the stewards what he has received; and to inform the superintendent of any that are sick, or need a pastoral visit.

4. It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace; and to promote the spiritual, temporal, and eternal interests of those committed to his care.

Class leaders should occasionally meet each others classes; and also vary the exercises in those meetings for the purpose of making them interesting, lively, and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number; and that no class meeting continue longer than one hour.

#### DUTIES OF THE CONFERENCE STEWARDS.

See the Constitution, Article xi.

1. It shall be the duty of the conference steward, to receive the moneys collected to meet the incidental expenses of the conference, and for making up deficiencies in the allowance of the efficient, and superannuated ministers and preachers, their wives, widows, and children.

2. To pay out of the funds received, the contingent expenses of the conference; and to pay to the preachers the sums contributed for their relief, as contemplated by the discipline, and by those individuals or societies whose liberality shall have prompted them to aid in this good work.

The funds held by the steward, shall be equally divided among all the claimants, except where individuals or societies direct a specific appropriation of any part of their contributions. But no one shall receive more than the allowance fixed by this convention or the general conference.

In settling with the preachers, the conference steward shall account with them for all books and newspapers received by them on account of the book agent and editor. He shall pay no preacher's travelling expenses, to or from the conference—these must be paid by the preachers themselves, and be refunded to them by the stewards of the circuits or stations to which they may be appointed for the ensuing year.

The travelling expenses of the delegates, must be met by the respective circuits and stations which send them up to conference, if they demand reimbursement.

3. To make out an accurate exhibit, at conference, shewing;

1st. What each preacher has received from his circuit or station, during the past year.

2. The amount paid to each out of the funds received for the relief of the preachers.

3. The amount forwarded to conference from each circuit and station as conference collection, and the respective sums forwarded by individuals or societies.

The conference may appoint two or more delegates to assist the conference steward.



## DUTIES OF THE CIRCUIT AND STATION STEWARDS.

See the Constitution, Article xi.

1. It shall be the duty of the stewards of a circuit or station, to receive and take an exact account of the ordinary church and class collections, and all appropriations made for the support of the preachers in the station or circuit; to pay to the preachers quarterly, or oftener if necessary, their allowance, out of the funds received; to meet all contingent expenses; and to make an accurate return to the society, or quarterly conference, of their receipts and disbursements during each quarter, and a fair exhibit of the temporal condition of the station or circuit.

2. To make the necessary provision and preparation for the Lord's supper and love feast; to receive the collections made on those occasions, and all other moneys contributed for the relief of the poor. And to distribute those funds as occasion may require; in stations, as the leaders' meeting may direct; and in circuits, according to their best judgment, having special regard to those poor members who are the most necessitous and deserving. The stewards shall make a quarterly return to the society, or quarterly conference, of their poor collections and distributions, and the state of those funds.

3. To use all proper means, when necessary, to induce the members, and those who sit regularly under our ministry, to be liberal in their contributions.

The stewards shall keep a separate book for the purpose of entering the weekly, monthly, or quarterly donations made by those who are not members of the church.

4. To see that a conference collection be taken up, some time in the last quarter, previously to the sitting of the annual conference, both in the classes and in the congregations. The whole collection, when made, shall be forwarded by the stewards to the conference steward.

5. The stewards shall also see that a collection be taken up some time in the year preceding the sitting of the general conference, and forward the amount to that body, to assist in defraying the expenses of assembling the representatives, &c.

6. The stewards of each circuit and station shall furnish each itinerant minister and preacher in their circuit or station, previously to his going up to conference, with a certificate, shewing the amount of money or other articles he has received, as quarterage, &c. during the year.

#### GENERAL DUTIES OF TRUSTEES.

1. It shall be the duty of the trustees, to hold the property of individual churches in trust for the use and benefit of the members thereof; and to fill up all vacancies occasioned in their board by death, resignation, or ceasing to be a member of the Methodist Protestant Church, or otherwise, during their period of service.

We recommend, that in all deeds, the trus-

tees elected to serve for any definite term of years, be authorized to remain in office until other trustees shall have been elected, except in cases of resignation, &c.

2. To hold periodical meetings, and keep a fair and regular record of all the transactions of their board, in a book provided for the purpose, which shall at all times be open for the inspection of the members of the church.

3. To take care of the church property, furniture, and premises, burial ground, &c.

4. The trustees shall have power, when authorized by two-thirds of the male members, over the age of twenty-one years, assembled at a regular meeting for the purpose, to purchase, build, repair, lease, sell, rent, mortgage, or otherwise procure or dispose of property, and on no other condition or conditions whatever.

## JOHN AND CHARLES WESLEYS'

## GENERAL RULES.

I. There is one only condition previously required of those who desire admission into these Societies, *a desire to flee from the wrath to come, and be saved from their sins*: But, whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they continue to evidence their desire of salvation,

FIRST, By doing no harm, by avoiding evil in every kind; especially that which is most generally practised. Such as

The taking the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work thereon, or buying or selling:

Drunkenness, *buying or selling spirituous liquors; or drinking them*, unless in cases of extreme necessity:

*Fighting*, quarrelling, brawling; brother *going to law* with brother; returning evil for evil, or railing for railing: The *using many words* in buying or selling:

The *buying or selling uncustomed goods*:

The *giving or taking things on usury*: i. e. unlawful interest:

*Uncharitable or unprofitable* conversation; particularly speaking evil of magistrates, or of ministers:

Doing to others as we would not they should do unto us:

Doing what we know is not for the glory of God:

*As, The putting on of gold or costly apparel:*

*The taking such diversions* as cannot be used in the name of the Lord Jesus:

*The singing those songs, or reading those books,* which do not tend to the knowledge or love of God:

Softness, and needless self-indulgence:

Laying up treasure upon earth:

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

II. It is expected of all who continue in these Societies, that they continue to evidence their desire of salvation,

SECONDLY, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as is possible to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that "We are not to do good unless *our hearts be free to it.*"

By doing good especially to them that are of

the household of faith, or groaning so to be; employing them preferable to others, buying one of another, helping each other in business, and so much the more, because the world will love its own and them *only*.

By all possible *diligence and frugality*, that the Gospel be not blamed.

By running with patience the race that is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking, that men should "*say all manner of evil of them falsely, for the Lord's sake.*"

III. It is expected of all who desire to continue in these Societies, that they continue to evidence their desire of salvation.

THIRDLY, By attending on all the ordinances of God:—such are,

The public worship of God: The ministry of the word, either read or expounded:

The Supper of the Lord; family and private prayer: searching the Scriptures; and fasting or abstinence.

These are the general rules of our Societies, all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these, we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them



who watch over that soul, as they that must give an account. We will admonish him of the error of his ways, we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY,  
CHARLES WESLEY.

*London, May 1, 1743.*

## ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness, the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity;—the Father, the Son, and he Holy Ghost.

II. *Of the Word, or the Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin: so that two whole and perfect natures, that is to say, the God-head and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

*The names of the Canonical Books.*

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges,  
Ruth,  
The First Book of Samuel,  
The Second Book of Samuel,  
The First Book of Kings,

The Second Book of Kings,  
The First Book of Chronicles,  
The Second Book of Chronicles,  
The Book of Ezra,  
The Book of Nehemiah,  
The Book of Esther,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes, or the Preacher,  
Cantica, or Songs of Solomon,  
Four Prophets the greater,  
Twelve Prophets the less:

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

#### VI. *Of the Old Testament.*

The Old Testament is not contrary to the New: for in both the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original Sin.*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;—Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put

sway our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit.

### XI. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety.—For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded, you say, We are unprofitable servants.

### XII. *Of sin after justification.*

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again, and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.



XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory pardon, worshipping, and adoration, as well of images, as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments ordained of Christ, are not only badges or tokens of christian men's profession: but rather they are certain signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only

quicked, but also, strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord, in the gospel; that is to say, Baptism and the supper of the Lord.

Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi. 29.

### XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby christians are distinguished from others that are not baptised; but it is also a sign of regeneration, or the new birth: The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

The supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by holy writ; but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay-people, for both the parts of the Lord's supper by Christ's ordinance and commandment ought to be administered to all christians alike.

**XX. *Of the one oblation of Christ finished upon the Cross.***

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. (Wherefore the sacrifice of masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

**XXI. *Of the Marriage of Ministers.***

The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

**XXII. *Of the Rites and Ceremonies of Churches.***

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs,

which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

### XXIII. *Of the Rulers of the United States of America.*

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

### XXIV. *Of Christian men's Goods.*

The riches and goods of christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian man's Oath.*

As we confess that vain and rash swearing is forbidden christian men by our Lord Jesus Christ, and James his apostle; so we judge that the christian religion doth not prohibit, but that a man may swear, or affirm, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

*Swear not at all. James 5:12*



## PUBLIC WORSHIP.

The morning service on the Lord's day, shall consist of singing a hymn, prayer, and reading a portion of the word of God; then singing another hymn, or part thereof, and preaching. After sermon, another hymn, or part of a hymn, shall be sung, an appropriate prayer addressed to the throne of grace, and the congregation dismissed with the apostolical benediction, while the preacher and congregation are yet kneeling.

The afternoon and evening services shall consist of the same exercises, except reading portions of Scripture, which may be omitted.

We recommend that no sermon exceed one hour; and that the minister be not tedious in conducting the other parts of divine worship. It is further recommended, that the Lord's prayer be repeated at the close of the first morning prayer.

During public worship, the congregation is expected to attend with becoming gravity, abstaining from all salutations of persons present, or coming in; and from gazing about, sleeping, smiling, whispering, and all other indecent behaviour.\*

\* It is expected of all who attend on our ministry, that they carefully avoid the too common practice of standing about the church doors before service, and of leaving the house before the congregation is regularly dismissed.

While the minister is addressing the throne of grace, the whole congregation should meekly kneel before God; and during the singing of the first hymn, stand up with their faces towards the minister, and assist in this delightful part of divine worship. The verses of the second hymn should be read over by the minister, and then sung by the people while seated.

We recommend that all our members take their hymn books to the church with them, and sing with the spirit, and with the understanding also.

In administering the ordinances, and the burial of the dead, let the form of Discipline be used.

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#### MEANS OF GRACE.

The means of grace recognized by this Church are, the public worship of Almighty God, searching the scriptures, the Lord's supper, love feasts, class meetings, private and family prayer.

Members of the church, who habitually neglect these means of grace, shall first be admonished by their leader; then if they refuse to amend, the case shall be reported to the superintendent, who shall admonish them a second time; if all shall be unavailing, after sufficient trial, the superintendent shall propose to them voluntarily to withdraw from the fellowship of the church; if they agree with the proposal they shall be recorded as withdrawn: but if they re-

fuse and still will not amend, they shall be liable to a trial before a committee, who shall have authority to reprove, censure, or exclude them, as in their judgment the nature of the case may require; provided, that no person be excluded except for a habitual neglect of these means of grace.

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*Order for the administration of the Lord's Supper.*

On the day appointed for the celebration of the Lord's Supper, an appropriate discourse shall be delivered; after which, a collection shall be taken up for the relief of the poor.

While the stewards are making the collection, let the minister repeat one or more of the following passages:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Charge those who are rich in this world, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17-19.

Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble. Psalm xli. 1.

As we have therefore opportunity, let us do good unto all men, and especially unto them who are of the household of faith. Gal. vi. 10.

*In the commencement of the communion service, all the ministers and preachers present, shall be invited to assemble within the communion rail; after which, the officiating minister shall repair to the table, uncover the elements, and address the communicants in the following words:*

Dearly beloved, while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world. In the same night he was betrayed he did institute this ordinance, and commanded his followers to continue the same in commemoration of his death, until he come again. You, therefore, who are striving to walk in all his commandments blameless, will now accompany us in a petition to the throne of grace, that we may worthily commemorate the death and passion of our Lord and Saviour Jesus Christ.

*Let us pray.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who there, by the oblation of himself, once offered, did make an atonement for the sins of the whole world; and did institute this ordinance, and in his holy gospel command us to continue a perpetual memory of his precious death, until his coming again; we pray thee to grant us grace, that while we partake of these symbols of the broken body and shed blood of our Lord Jesus Christ, in remembrance of his death and passion, we may, by faith in him, receive the remission of our sins and the salvation of our souls.

We are not worthy, O Lord, to gather up the crumbs from under thy table, for we have sinned and come short of thy glory; we have erred and strayed from thy ways like lost sheep; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done. Have mercy on us, O God, our heavenly Father, forgive our sins, and restore unto us the joy of thy salvation, through Jesus Christ who hath redeemed us by his own most precious blood.

Almighty, and most merciful God, we do not presume to approach this thy table, trusting in our own righteousness, but in the blood and righteousness of our Lord Jesus Christ. Who

in the same night he was betrayed, took bread, and when he had given thanks, he break it, and gave to his disciples, saying, take, eat; this is my body which was broken for you, this do in remembrance of me. After the same manner he took the cup, and when he had supped, said; this cup is the new testament in my blood, drink ye all of it. This do ye, as oft as you drink it, in remembrance of me.

Grant unto us, O our heavenly Father, the effectual assistance of thy holy Spirit, that while we partake of these thy creatures of bread and wine, according to thy Son our Saviour's holy institution, in grateful remembrance of his death and passion, that our hearts may be penetrated with unfeigned love and gratitude for the unspeakable gift of thy Son, in the redemption and salvation of our souls. May we be melted into tenderness on account of the great love wherewith Christ hath loved us, and given himself for us. May we ever remember his agony and bloody sweat in the garden of Gethsemane; his cruel mockings and scourgings in Pilate's hall; and his ignominious death on the cross. Surely he hath borne our griefs, and carried our sorrows; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. May we have redemption through his blood which was shed for the remission of our sins; and, being justified by faith in him, may be filled with love, have grace to keep all thy commandments, and shew



forth the Lord's death till he come. And finally, be brought, with all the Israel of God, to inherit eternal life, through the merits and mediation of our Lord and Saviour Jesus Christ. *Amen.*

*The ministers and preachers present shall then receive the communion of both kinds, after which, the following invitation shall be given.*

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near in faith, and partake of this ordinance to your comfort, meekly kneeling on your knees.

*The ministers shall then distribute the bread to the communicants, saying:*

Take, eat this in remembrance that Christ's body was broken for you; for while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world.

*While the ministers are passing the bread around, they may repeat one or more of the following passages:*

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. If God so loved us, we ought to love one another.

Christ loved the church, and gave himself for it. If ye love me, keep my commandments.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Blessed is he that shall eat bread in the kingdom of God.

*The ministers shall likewise take of the wine, and give to each communicant, saying:*

Drink ye all of this, in grateful remembrance, that the blood of Christ was shed for you; for ye were not redeemed with corruptible things, but with the precious blood of Christ; in whom we have redemption, through faith, even the forgiveness of our sins, and the sanctification of our souls.

*While passing the wine around, the ministers may repeat one or more of the following passages:*

If we confess our sins, he is faithful and just

to forgive our sins, and to cleanse us from all unrighteousness.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all unrighteousness.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever. Amen.

*When all have partaken, what remains of the elements, shall be placed upon the table and covered with a fair linen cloth; and the service shall be conclude with extempore prayer, and the apostolical benediction.*

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The Lord's Supper should be administered, at least once a month in stations; and once a quarter in circuits.

On these solemn occasions, let there be no hurry; no confusion. Let meditation, prayer, and gratitude to God for the unspeakable gift of his Son, occupy every soul.

While administering the Supper, one of the ministers should occasionally give out an appropriate verse or two of a hymn, to be sung by the congregation. This might be so timed as to serve for a signal to those who have communed, to rise and retire to their places in the church, and give opportunity for the remaining communicants to repair to the table.

Let those who have scruples concerning the receiving the Lord's Supper kneeling, be permitted to receive it, either sitting or standing.

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## BAPTISM OF INFANTS.

*When the child to be baptized is brought before the minister, he shall say to the parents;*

Beloved friends, you are now about to dedicate your child to the service of the living and true God, who hath said; behold, all souls are mine, as the soul of the father, so also the soul of the son is mine; and the promise of acceptance and salvation is to you and your children, and to all that are afar off. By this act you acknowledge the high claim of Almighty God to the life and services of your offspring; and your own obligations to the most High, to your infant, and to the church of Christ, to guide its feet into the paths of righteousness, and to raise it up into the nurture and admonition of the Lord.

You will need all the wisdom and grace you can acquire, to enable you to discharge this your imperious duty; we, therefore, exhort you to pray to God constantly, so to enlighten your minds and influence your hearts, that you may, both by precept and example, be enabled to lead your children in the true and right way; and induce them to glorify God, in their souls and bodies, which is their reasonable service.

*Let us pray.*

Almighty and most merciful God, Father of our spirits, former of our bodies, Redeemer and

Saviour of our souls, we thank thee that thou hast made it our privilege to dedicate our children to thy service, that they may be lively members of the church of Christ, and heirs of eternal life.

We beseech thee, O our heavenly Father, to bestow upon the parents of this child, grace whereby they may serve thee acceptably, with reverence and godly fear, in holiness and righteousness all the days of their lives, that by precept and example, they may be enabled to train their child in all godly discipline and admonition, that it may be a worthy member of the church of Christ.—Grant, O Lord, that this child may die unto sin, and live unto righteousness, and being steadfast in faith, joyful through hope, and rooted in love, may safely pass the waves of this transitory life, and finally come to the heaven of eternal repose, there to dwell with thee, world without end, through Jesus Christ our Lord.

Almighty God, grant that whosoever is dedicated to thee, by our office and ministry, may be indued with heavenly virtues, and ever remain in the number of thy faithful children; and be made partakers of eternal life through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

*The people shall then stand up, and the minister shall say.*

They brought young children to Christ, that he should touch them, and his disciples rebuked those who brought them; but when Jesus saw it, he was much displeased, and said, suffer the little

children to come unto me, and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

*The minister shall then take the child in his arms, and say to the friends of the child.*

Name this child.

*Repeating the name as given by the parents, he shall say, after baptizing.*

N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord bless this child, and grant him eternal life.

The minister shall then conclude with the apostolical benediction.

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Infant baptism should be administered monthly in all our churches, and oftener when necessary.

In infant baptism, let it be an invariable rule, to require the attendance of the parents of the child.

Let every adult person, and the parents of every child to be baptized, have the choice of immersion, sprinkling, or pouring.

Parents whose children have been baptized, should attend after service, and inform the minister of the age, &c. of the child, or children baptized, that he may enter their names, &c. on the church register.



MINISTRATION OF BAPTISM,  
TO SUCH AS ARE OF RIPER YEARS.

*When the persons to be baptized present themselves,  
the minister shall say.*

Dearly beloved, forasmuch as all men are born in sin, and that our Saviour Christ saith, none can enter the kingdom of God, except he be regenerate and born anew, of water and of the Holy Ghost. I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness, he will grant to these persons, now to be baptized; that which by nature they cannot have, and that they may be made lively members of the church of Christ, and heirs of eternal life.

*Let us pray,*

Almighty, everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy elect children, through Jesus Christ our Lord.

O merciful God, grant, through the sanctification of thy spirit, and their belief of the truth, as it is in Christ Jesus, that the carnal mind in

them may be destroyed, and that they may be created anew in Christ Jesus, unto good works, and have their fruit unto holiness, and obtain everlasting life.

Grant that they, being dedicated to thee, by our office and ministry, may receive grace whereby they may serve thee acceptably with reverence and godly fear, in holiness and righteousness all the days of their lives; and being indued with heavenly virtues, and strengthened by thy grace, may have victory, and be eventually rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

*The minister shall then demand of each of the persons to be baptized, severally.*

1. Do you believe in the existence of God, and that he is a rewarder of all those who diligently seek him? I do.

2. Do you believe that the Lord Jesus Christ is the Redeemer and Saviour of the world? I do.

3. The sacred scriptures inform us, that we have all sinned, and come short of the glory of God; but that if we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness; are you now determined, by the aid of divine grace, to forsake every evil way, to look to Christ as your only and all sufficient Saviour, and to walk in all the commandments of God? I am.

4. It is made our duty to search the sacred scriptures, and to attend on all the ordinances of

the house of God, will you endeavour to be faithful in the discharge of these duties?

I will, by the assistance of God's Holy spirit.

*The minister shall then take each person to be baptized by the right hand; shall ask the name, and then repeating the name, sprinkle or pour water upon him: Saying,*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

The minister may then conclude with extempore prayer—repeat the Lord's prayer, and the apostolical benediction.

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## MARRIAGE CEREMONY.

*At the time appointed for solemnization of matrimony, the persons to be married, standing together, the man on the right hand, and the woman on the left, the minister shall say:*

We are assembled in the presence of God and before these witnesses, to solemnize the marriage of these two persons present.

If any one can shew just cause, why they may not lawfully be joined together let him now speak, or else hereafter hold his peace.

*The minister shall then address himself to the persons about to be married, and say:*

If either of you know any lawful cause, or just impediment, why you may not legally be joined together in matrimony, I charge you to confess it; for no ceremony can make valid an unlawful marriage.

*If no impediment be alleged, the minister, addressing himself to the parties, shall say:*

Under the influence of mutual affection, you are now about to pledge your vows. It will be your mutual concern, to perpetuate your love, by constant fidelity, and by a practical regard of those principles and rules of conduct, which the word of God, and good experience, have furnished.

Husband and wife, should be studiously attentive to know each other's dispositions, and anticipate each other's wishes. Mutual tenderness and forbearance is indispensable to matrimonial happiness; nothing endears like this; nothing so effectually rivets affection.

The husband should consult his wife, make her acquainted with the true state of his affairs, and allow her a full share of influence; your interests will be one, and your confidence should be mutual.

The wife should love her husband, shew him all possible attention, and make her house the place of his delight.

Husband and wife should conduct towards each other with the utmost affability, kindness and affection; and constantly seek the protec-

tion and assisting grace of God, to enable them faithfully and mutually to discharge the numerous and important duties required of those who become the heads of families.

*The minister shall then say:*

Please join your right hands.

*Then shall the minister say unto the man:*

Wilt thou have this woman to thy wedded wife, to love, comfort, honour, and keep her in sickness and in health: and forsaking all others, keep thee only unto her, so long as you both shall live?

*The man shall answer:*

I will.

*Then shall the minister say unto the woman.*

Wilt thou have this man to thy wedded husband, to obey, love, honour and keep him in sickness and health; and forsaking all others, keep thee only unto him, so long as you both shall live?

*The woman shall answer:*

I will.

*The minister shall then say:*

*Let us pray.*

We humbly supplicate thy blessing, heavenly

Father, on these persons who have mutually entered into marriage covenant. Will it please thee to grant them power to keep their vows in fidelity; to live together in peace and love, and reverently obey thy laws. Under thy protection and in the enjoyment of thy favor, may they long live in health and comfort, gratefully receiving all thy blessings, which thy parental care and goodness may confer upon them in this life; and in the end, vouchsafe to them, and to us all, a participation in life everlasting, Amen.

*Then shall the minister say,*

Those whom God hath joined together, let no man put asunder.

For as much as A. B. and C. D. have consented together in holy wedlock, and have witnessed the same, before God and this company, and thereto have pledged their faith, the one to the other, and have declared the same by joining hands, I pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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## VISITATION OF THE SICK.

If the minister find the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of ac-



ceptence with God, through the mediation and atonement of Jesus Christ.

If the sick person appear to be a stupid, thoughtless and hardened sinner; the minister shall endeavour to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin, of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and then to state before him the fulness of the grace and mercy of God, in and through the merits of the Redeemer; the absolute necessity of faith, and repentance, in order to his being interested in the favor of God, and his obtaining everlasting happiness.

If the sick person appear to be broken in spirit with a sense of sin, and apprehensions of the divine displeasure, then it will be proper to administer consolation and encouragement, by setting before him the freeness and richness of the grace of God, and the precious promises of the gospel made to all penitents.

The minister must, in all cases, guard the sick against all ill grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death, and disponding discouragements; against presumption upon his own goodness and merit, on the one hand, and against despair of the mercy and grace of God in Christ Jesus on the other.

In a word, it is the duty of all ministers and pious persons, when visiting the sick, to pray with and for them; and to administer instruction,

conviction, support, consolation, or encouragement, as the case may seem to require. And to improve the occasion to exhort those about them to consider their mortality; to turn to the Lord, and make their peace with him; and in health prepare for sickness, death and judgment.

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## BURIAL OF THE DEAD.

*When the corpse is brought to the grave, the minister shall repeat one or more of the following passages:*

I am the resurrection and the life, saith the Lord; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after death, worms destroy this body, yet in my flesh shall I see God.

I heard a voice from heaven, saying unto me, Write; From henceforth, blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors, and their works do follow them.

Blessed be the God, and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, unde-

filed, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.

Behold, I show you a mystery, We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

*Here the minister, if he judge proper, may exhort those present to reflect on the shortness and uncertainty of human life; and to prepare for death, judgment, and eternity.*

*Let us pray.*

Almighty and most merciful God, in whose hands are the issues of life and death; and before whose bar we shall all stand, and give an account of the deeds done in the body; we beseech thee to grant unto us, at all times, a salu-

rary conviction of the frailty of life, and our great responsibility to thee, the judge of quick and dead.

In the midst of life we are in death; we come up and are cut down like a flower; we flee as a shadow, and never continue in one stay. Death, judgment and eternity are just before us, and of whom may we seek protection and grace, but of thee, O most merciful God, who hath redeemed us with the most precious blood of Christ, that we might be delivered from the power of sin and the fear of death, and be made heirs of eternal life.

We humbly confess, O righteous Father, that we have sinned, and come short of thy glory. We have been undutiful children; slothful servants; and unfaithful stewards of the manifold mercies of God. Be merciful, O Lord, to our unrighteousness, pardon our sins, and raise us from a death of sin to a life of righteousness, through faith in our Lord Jesus Christ, who hath said; I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall not die eternally,

We beseech thee, Father of all our mercies, and giver of every good and perfect gift, to grant us grace whereby we may serve thee acceptably, with reverence and godly fear, all our days; looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, to judge the world in righteousness

For the hour is coming, in which all that are in their graves shall hear the voice of the son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation.

Forbid, O most merciful God, that any of us should taste of the bitter pains of the second death; but grant that when we depart this transitory life, we may die in possession of triumphant faith, and rest in Christ. And, at the general resurrection of the last day, be found acceptable in thy sight, and receive that blessing which thy well beloved Son shall then pronounce to all that love and fear thee; saying, come, ye blessed of my father, receive the kingdom prepared for you from the beginning of the world.

Almighty God, our heavenly Father, grant that this dispensation of thy righteous providence may be sanctified to the good of all present. May we take due warning, and consider the shortness and uncertainty of human life; the solemnities of death, and the awful realities of eternity; and prepare to meet thee in the judgment.

May the relatives of the deceased not sorrow as those who have no hope, but have grace to submit to thy righteous will, and be fully prepared to say the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

*Benediction.*

The grace of our Lord Jesus Christ, the love

of God and the fellowship of the Holy Spirit remain with us, now and for ever. Amen.

*When the corpse is deposited in the grave, and the sexton is returning the earth, the minister may repeat one or more of the following passages.*

Dust thou art, and unto dust thou shalt return.

It is appointed unto all men once to die, and after that the judgment.

Blessed and holy are they who have part in the first resurrection, on such the second death hath no power: but they shall be priests of God, and of Christ, and shall reign with him forever. God will wipe all tears from their eyes, and there shall be no more death; neither sorrow nor weeping; neither shall there be any more pain; for the former things have passed away.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.

Blessed are they that keep his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

Precious in the sight of the Lord is the death of his saints.



FORM AND MANNER OF  
ORDAINING DEACONS.

On the day appointed for the ordination, an appropriate sermon or exhortation shall be delivered. After which, one of the elders shall read aloud the names of those to be ordained deacons, who shall respectively answer and present themselves before the ministers appointed to perform the ordination.

*One of the elders shall then read the following passages:*

“Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1 Tim. iii. 8—13.

*Let another of the elders say to the persons about to be ordained:*

Beloved brethren, for as much as the holy scriptures command, that we should not be hasty

in laying on hands, and admitting persons to minister in the church of Christ, therefore, before we admit you to the office of deacon in the church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions:

Are you fully persuaded that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation? And will you out of the same holy scriptures instruct the people, and teach and maintain, nothing as of necessity required for salvation, but that which you shall be persuaded may be proved by them?

Will you faithfully exercise yourself in the study of the holy scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able, to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world, that you may shew yourself in all things a worthy example to the flock of Christ?

Will you diligently endeavor to teach and discipline your family according to the doctrine of the Gospel, and make them, as much as in you lieth, examples to others?

Will you strive to maintain, quietness, peace and love among all christian people, and especially among them who are committed to your care?

*Let us pray.*

Almighty God, giver of every good and perfect gift, mercifully behold these thy servants, now set apart for the office and work of deacons in thy church. Grant so to replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve the church in this office, to the glory of thy name, and the edification of thy people, through the merits of our Saviour Jesus Christ. Amen.

*The elders present shall then lay their hands severally upon the head of every one that receiveth the order of deacon, the receivers remaining on their knees, for the convenience of the ordainers.*

The president pronouncing aloud the following words:

The Lord pour upon thee the Holy Spirit, for the office and work of a deacon, committed unto thee by the election of thy brethren, and by the imposition of our hands.

Be thou faithful. Give heed unto reading, exhortation and doctrine; be diligent, that thy advancement in grace and knowledge, may be manifest unto all men, and that thou mayest save thyself and those that hear thee.

*The president shall then deliver to every one of them the Bible in his hands, saying:*

We acknowledge thy authority to preach this

word, and to assist the elder in the administration of the ordinances in the church of God.

We charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the word, be instant in season, out of season. Reprove, rebuke, exhort with all long suffering and doctrine.

*Then shall the president say:*

*Let us pray.*

Most merciful Father, we beseech thee to grant unto these thy servants, now set apart to the office of deacon, thy heavenly blessing; and so indue them with thy holy spirit, that they, preaching thy word, may not only be earnest to reprove, beseech, and exhort, with all patience and long suffering; but also, may be to such as believe, wholesome examples, in doctrine, in conversation, in love, in faith, in charity, in purity; that faithfully fulfilling their course, at the last day, each may receive a crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings with thy most gracious favor, and further us with thy continued help, that in all our works, begun, continued and ended in thee, we may glorify thy holy name; and finally, by thy mercy obtain ev-

erlasting life, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be with you always. Amen.

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#### FORM AND MANNER

### OF ORDAINING ELDERS.

On the day of ordination a sermon or exhortation shall be delivered; after which one of the elders shall read aloud the names of the persons to be ordained, who shall answer respectively, and present themselves before the ministers appointed to perform the ordination.

*One of the elders shall then read the following passages of Holy writ.*

“And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway,

even unto the end of the world. Amen."—*Matt.* xxviii. 18—20.

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—*Eph.* iv. 7—13.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without;



lest he fall into reproach and the snare of the devil."—1 Tim. 1—7.

*Another of the elders shall say to the persons about to be ordained.*

Beloved brethren, forasmuch as the holy scriptures command, that we should not be hasty in laying on hands, and admitting persons to minister in the church of Christ, therefore, before we admit you to the office of elder in the church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions.

Are you fully persuaded, that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation? and will you out of the same holy scriptures instruct the people, and teach and maintain nothing, as of necessity required for salvation, but that which you shall be persuaded may be proved by them?

Will you faithfully exercise yourself in the study of the holy scriptures, and call upon God, by prayer, for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things a worthy example to the flock or Christ?

Will you diligently endeavour to teach and discipline your family according to the doctrine

of the gospel, and make them, as much as in you lieth, examples to others?

Will you strive to maintain, quietness, peace and love among all christian people, and especially among them who are committed to your care?

*Let us pray.*

All shall now kneel before God, and the elder shall say,

Almighty God, giver of every good and perfect gift, mercifully behold these thy servants now set apart for the office and work of elders in thy church. Grant so to replenish them with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve the church in this office, to the glory of thy name, and the edification of thy people, through the merits of our Saviour Jesus Christ. Amen.

*The elders present shall then lay their hands severally upon the head of every one that receiveth the order of elder, the receivers remaining on their knees, for the convenience of the ordainers.*

The President pronouncing aloud the following words.

The Lord pour upon thee the Holy Spirit for the office and work of an elder, committed unto thee by the election of thy brethren, and the imposition of our hands, and be thou faithful.

*The president shall then deliver to each one of them the Bible in his hands, saying,*

We acknowledge thy authority to preach this word, and to administer the ordinances in the church of Christ.

Feed the flock of God, taking the oversight thereof; not as a Lord over God's heritage, but being an example to the flock. And when the chief shepherd shall appear thou shalt receive a crown of glory, that fadeth not away.

*Then shall the president say:*

*Let us pray:*

Most merciful Father, we beseech thee to grant unto these thy servants, now set apart to the office of elder, thy heavenly blessing; and so indue them with thy Holy Spirit, that they, preaching thy word, may not only be earnest to reprove, beseech, and exhort with all patience and long suffering; but also may be to such as believe, wholesome examples in doctrine, in conversation, in love, in faith, in charity, in purity; that faithfully fulfilling their course, at the last day each one may receive a crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings, with thy most precious favour, and further us with thy continued help, that in all our works, begun,

continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

*Benediction.*

The peace of God, which passeth understanding, keep your hearts and minds in the love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, always. Amen.

## BOUNDARIES OF THE RESPECTIVE DISTRICTS.

### 1 THE VERMONT DISTRICT,

Shall commence at the south east corner of the state of Vermont; thence west to Lansingburg on the North river, thence up the same and along the Canal by Whitehall and Lake Champlain, to the Canada line; thence east to the near corner of New Hampshire, and from thence to the beginning.

### 2 THE BOSTON DISTRICT,

Shall include New Hampshire, Massachusetts, Rhode Island and Connecticut.

### 3 NEW YORK AND LOWER CANADA DISTRICT.

Lower Canada, including all the islands in Lake Champlain to Whitehall, and along the Canal to Troy; thence west to Lake Ontario; thence north with the Lake, and the river St. Lawrence, to the Canada line.

### 4 THE GENNESSEE DISTRICT,

Shall be bounded on the east and south, by the New York and Pennsylvania Districts; on the west and north by Lake Ontario, and Lake Erie.

### 5 THE NEW YORK DISTRICT,

Shall commence at New Brunswick; thence by a straight line to the Delaware river, opposite Easton, thence north to the interrection of the lines

of Pennsylvania, New Jersey and New York; thence along the state line of New York to the boundary of the Genessee Conference; thence on the east line crossing Connecticut river, so as to embrace the city of New York, and to Norwalk, and persuing south with the East river, to the place of beginning.

#### 6 THE PENNSYLVANIA DISTRICT,

Shall include all that state east of the Susquehanna river, the states of Delaware and New Jersey, not embraced in the New York District, and all the Eastern Shore of Maryland, above the Sassafras river.

#### 7 THE MARYLAND DISTRICT,

Includes all the state of Maryland except Cecil county. The District of Columbia, Accomack, Northampton, Fairfax, Prince William, Loudoun, Fauquier, Jefferson, Berkeley, Frederick, Hampshire and Hardy counties in Virginia; and bounded on the west by the Alleghany Mountains, to the western branch of the Susquehannah river in Pennsylvania; thence down the river to Havre-de grace.

#### 8 THE EAST VIRGINIA DISTRICT,

Includes all the state of Virginia, East of the Alleghany Mountains, except the counties attached to the Maryland District.

#### 9 THE NORTH CAROLINA DISTRICT,

Shall include all the state of North Carolina.



## 10 THE TENNESSEE DISTRICT

Is bounded by the Alabama, Ohio, and North Carolina Districts.

## 11 THE GEORGIA DISTRICT,

Shall embrace the state of Georgia, and East Florida.

## 12 THE ALABAMA DISTRICT,

Shall embrace all the states of Alabama, Mississippi and the territory of West Florida.

## 13 THE OHIO DISTRICT,

Shall embrace all the state of Ohio, and those parts of Virginia and Pennsylvania, west of the Allegany Mountains, the bordering parts of Kentucky, Indiana, and Illinois.

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The presidents of adjoining Conferences may make alterations in their boundaries respecting particular places and appointments, with the consent of the societies immediately concerned; all which shall be laid before their approaching Annual Conferences for adoption or rejection.

*Allowance to Ministers and Preachers, in the employ of the Annual Conferences.*

1. The allowance of a single minister or preacher, shall be one hundred dollars per annum, and his travelling expenses.

2. The allowance of a married minister or preacher, shall be two hundred dollars per annum, and his travelling expenses.

3. Each child of a minister, or preacher, shall be allowed twenty dollars per annum, while the parent continues in the itinerancy; but when it shall have arrived to fourteen years of age, the annuity shall cease. Those ministers or preachers whose wives are deceased, shall be allowed for each child annually, a sum sufficient to pay its board during the above term of years, unless otherwise provided for by the circuit or station.

4. Widows of itinerant ministers or preachers, whose circumstances require it, shall be allowed one hundred dollars per annum. The orphans of ministers and preachers, who die in the itinerancy, shall be allowed twenty dollar per annum, until they shall have arrived at fourteen years of age.

5. Superannuated ministers,\* shall be allowed

\* A superannuated Minister is one who is worn out in the itinerant service, and incapable of preaching constantly, but is willing to perform any work in the ministry to which his strength is adequate. Ministers of this description are permitted to select their place of labour and residence, for any definite time.

the same compensation as is made to effective ministers; and their widows and orphans shall be entitled to the same allowance as is made to those of ministers and preachers who die in the itinerancy.

6. Ministers or preachers, not under the stationary authority of the annual conference of their district, who may be employed by an annual conference or its president, for any definite period, shall be allowed the same rate of compensation for the time of service, as is allowed to itinerant ministers or preachers.

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It is recommended that each annual conference, at its first session, institute and organize a benevolent society, having for its object the relief and support of superannuated itinerant ministers, and the widows and orphans of those ministers and preachers who shall have died in the service of the conference.

It is also recommended, that our friends, male and female, in every circuit and station, raise Preachers' Aid Societies, for the purpose of assisting to make up the deficiencies of quarterage allowed by discipline, to ministers and preachers, their wives, widows, and children.

## GENERAL REGULATIONS FOR THE PUBLICATION OF BOOKS, TRACTS, &c.

There shall be a Book Committee, consisting of five persons, all ministers or members of this church, whose duty it shall be to select, from time to time, such books, tracts, &c. for publication, as a majority of them may deem proper; but no book shall be published without the consent of the book agent.

The following named persons shall constitute the book committee, Francis Waters, James R. Williams, Samuel K. Jennings, John Chappell, and John H. Kennard, to serve until the sitting of the general conference of this church in May, 1834.

The annual conference of the Maryland district, shall have power to fill all vacancies occurring in the committee. In the interval of conference, the committee may fill its own vacancies, subject, however, to the approval or rejection of the annual conference.

Brother John J. Harrod, of Baltimore, shall be book agent, and shall publish such books, tracts, &c. as may be agreed on by the book committee and himself; all of which shall be sold to the conferences, preachers and members at wholesale prices.

He shall make a discount of ten per cent. from the wholesale prices, on all moneys paid to him by the conferences, preachers, and members;

which ten per cent. shall be paid over to the book committee, to be held by them as a book fund for the church. The funds thus raised shall be invested by the committee if they judge proper.

The book agent shall make an exhibit to the committee, every six months, shewing the amount of sales made to the preachers, &c. and pay over to the committee the per centage in hand.

In the event of the death or resignation of the book agent the committee shall appoint another.

The book agent may place at the disposal of the respective annual conference stewards, such books as they order, and for the payment of which their respective conferences become responsible.

When a conference steward is not re-elected, he shall make a full statement of all the books sold and those remaining in his district; and make a transfer to his successor, of all the books and accounts left with the preachers in the district, the amount of which shall go to his credit, and pass to the debit of his successor.

It shall be the duty of all the conference stewards, having accounts open with the book agent, to pay over to him, or his agent, annually, or oftener, all the moneys in their hands, or which may be due from them, rendering at the same time an account of all the books remaining in their district unsold; and it shall be the

duty of the preachers, in stations or circuits having accounts with the conference steward, to make settlement and render payment in a similar way. When a preacher leaves his station or circuit, he must settle with the conference steward for all the books he has disposed of, and make out an inventory of all that remain unsold, which shall be collected at one place: the amount shall go to his credit, and be transferred to his successor who shall take charge of the same, provided the conference steward consent to the transfer.

Every annual conference shall appoint a committee, to examine the accounts of the conference steward and preachers, in their respective stations and circuits. If any preacher or member be indebted for books or for the Mutual Rights and Methodist Protestant, and refuse to make payment, or come to a just settlement, let him be dealt with as for a breach of trust, and such measures be adopted for the recovery of such debts as shall be agreeable to the directions of the annual conferences respectively.

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*Resolved*, That the hymn book, published by brother John J. Harrod, and adopted by this convention, be used in all our churches.

*Resolved*, That the several annual conferences be, and they are hereby most earnestly requested to adopt such measures, as in their wisdom they may deem most proper, for the purpose of creating additional funds, to aid in the establish-



ment of a book concern by the ensuing general conference.

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GENERAL REGULATIONS FOR THE  
PUBLICATION OF A WEEKLY PAPER,

*Entitled the Mutual Rights and Methodist Protestant.*

There shall be a weekly periodical published in Baltimore, entitled the Mutual Rights and Methodist Protestant. The nett proceeds of the paper shall be paid over annually, to the book committee, to be invested for the purpose of raising a fund for a book concern.

On the representation of any three members of the book committee, the annual conference of the Maryland district shall have power, if they judge it necessary, to remove the editor. In the event of the death, removal, or resignation of the editor, the book committee shall appoint another; and the subscription list, and all books, manuscripts, accounts, &c. belonging to the paper, together with all surplus moneys, remaining in the hands of the editor, or his executor, shall be delivered up to the committee.

The editor shall make an exhibit to the book committee every three months, shewing the state of the subscription list, together with his receipts and disbursements during the quarter.

*Resolved*, That this convention respectfully request the zealous co-operation of the ministers, preachers, members and friends of this Church in extending the circulation of the Mutual Rights and Methodist Protestant.

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The following course of reading is prescribed for candidates for the ministry in this Church:

*Class 1st.*

\*The Scriptures of the Old and New Testaments.

Dr. Adam Clarke's Commentary.

Horne's Introduction to the study of the Holy Scriptures.

\*Paley's *Horæ Paulinæ*.

\*Prideaux' *Connexions*

\*Wesley's *Sermons and Notes*.

\*Fletcher's *Checks*.

*Class 2d.*

Clarke's *Evidences of Natural and Revealed Religion*. 8vo.

Clarke's *Grotius*. 8vo.

\*Paley's *Natural Theology*.

\*Butler's *Analogy*.

\*Paley's *Evidences of Christianity*.

Magee on the *Atonement*.

\*Watts on the *Mind*.

\*Hedge's *Logic*.

Brown's Philosophy.

\*Jamieson's Rhetoric.

*Class 3d.*

Watson's Institutes.

Dwight's Theology.

\*Jones on the Trinity.

\*Campbell's Lectures on Ecclesiastical History.

\*Mosheim's Ecclesiastical History.

\*Rollins Ancient History.

Wells' Geography of the Old and New Testaments.

Hannah Moore's Works.

\*Milton's Paradise Lost.

Pollock's Course of Time.

Cowper's Task.

\*Adam Clarke's Manual.

Do. Eucharist.

\*Constitution and Discipline of the Methodist Protestant Church.

Candidates for the ministry, will be expected to read, or consult, carefully, the above books, as far as may be practicable, and at any rate to be prepared on those marked thus (\*) previous to their admission.

It is also recommended, that Butterworth's Concordance be used in the study of the Scriptures, and that students and preachers make themselves familiar with Ingersoll's or Kirk-

ham's English Grammar, and Walker's Key to the pronunciation of the proper names which occur in the Scriptures. These books should always be kept ready at hand.

FORMS OF CREDENTIALS, LICENSES, CERTIFICATES, &c.

Form of a License to exhort.

*A—— B——, a member of the Methodist Protestant Church, residing in the station, is hereby authorized to exercise himself, on all proper occasions, in exhortation, and calling sinners to repentance. This license to be renewed, annually.*

*Signed by order, and in behalf of the Quarterly Conference of*

*C—— D——, Secretary.*

*E—— F——, Chairman.*

*January 1, 1831.*

# Form of a License to preach.

C—— D——, a member of the Methodist Protestant Church, residing in Circuit, being duly examined by this Quarterly Conference, on gifts, grace, and acquirements, is hereby authorized to preach the gospel of Christ.

*This license to be renewed annually.*

*Signed by order, and in behalf of the Quarterly Conference of*

G—— H——, Sec'y.

J—— K——, Chairman.

*January 1, 1831.*



Form of Deacon's Credentials.

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*To all whom it may concern, Greeting:*

*Be it known, That A—— B——, having been duly recommended, and having been elected by the —— Annual Conference of Ministers and Delegates, was ordained for the Office of Deacon, in the Methodist Protestant Church; and he is hereby authorized by said Conference, to Baptize; to assist the Elder in the administration of the Lord's Supper; to celebrate Matrimony; and to preach and expound the Holy Scriptures, so long as his life and doctrine accord with the gospel of our Lord Jesus Christ.*

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*Signed by order, and in behalf of the —— Annual Conference.*

S—— T——, *Prest.*

T—— K——, *Sec'ry.*

*January 1, 1831.*

## Form of Elder's Credentials.

*To all whom it may concern, Greeting:*

*Be it known, That C—— D——, having been elected by the —— Annual Conference of Ministers and Delegates, was ordained for the office of Elder, in the Methodist Protestant Church; and he is hereby authorized by said Conference, so long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper; to Baptize; to celebrate Matrimony; and to feed the flock of God, taking the oversight, not as a Lord over God's heritage, but being an example to the flock.*

*Signed by order, and in behalf of the P—— Annual Conference.*

N—— S——, *Pres.*

A—— C——, *Sec'y.*

*January 1, 1831.*

# Form of a Certificate of Membership.

*The bearer hereof, T—— W——, an acceptable member of the Methodist Protestant Church, being desirous of removing from this station, is entitled to receive from the undersigned, this certificate of his good standing.*

*B—— Station, January 1, 1831.*

*W—— G——, Superintendent.*

*Form of a Certificate for an unstationed Minister or Preacher, who desires to remove to another Circuit, Station or District.*

*The bearer, S—— B——, an unstationed minister of the Methodist Protestant Church, being desirous of removing from this circuit, is entitled to receive from the undersigned, this certificate of his good standing.*

*F—— Circuit, January 1, 1831.*

*W—— P——, Superintendent*

Form of a Certificate for a stationed Minister or Preacher, who desires to remove to another District.

*The bearer, J—— L——, having fully complied with his engagements to the Annual Conference, his moral character standing fair, and being desirous of removing to another District, is entitled to this certificate of his good standing.*

A—— S——, Pres. of the M—— Annual Conference.

January 1, 1831.

## Form of a Transfer.

*The bearer, A— S—, of the O— Annual Conference, having consented to be transferred to the M— Annual Conference, is hereby duly transferred.*

C— S—, Pres. of the O— Annual Conference.

E— H—, Pres. of the M— Annual Conference.

*January 1, 1831.*

## Forms of Certificates of election.

A— B—, was duly elected by the Electoral College of the M—  
 District, held on this day of 18 a ministerial  
 representative to the General Conference of the Methodist Protestant Church, to sit  
 in the city of day of 18

G— H—, Chairman.

P— S—, Sec'y.

E— F—, was duly elected by the Electoral College of the M—  
 District, held on this day of 18 a lay repre-  
 sentative to the General Conference of the Methodist Protestant Church, to sit in  
 city on the day of 18

G— H—, Chairman.

P— S—, Sec'y



# Form of a Marriage Register, to be kept by the Quarterly Conferences.

Man's name.	Woman's name.	When married.	Where married.	Minister's name.
T— S—	E— R—	Dec'r 9, 1830.	At the house of N— M—	S— W—

# Form of a Register of Baptism, to be kept by the Quarterly Conferences.

Child's name.	When born.	When baptized.	Minister's name.	Parents' names.
C— H—	Sept. 5, 1830.	Dec. 5, 1830.	D— E—	L— H— F— H—

TO THE  
MINISTERS AND MEMBERS  
OF THE  
METHODIST PROTESTANT CHURCH.



Beloved brethren, it is matter of unspeakable joy and gratitude, that, under the control and blessing of Almighty God, the deliberations of our convention have been brought to so favourable an issue. We are now sacredly confederated in virtue of an instrument, which has been the result of much intense and candid reflection and discussion; and which is based, we humbly trust, on the clearest principles of the natural and religious rights of man. Our moral regulations have also been carefully and studiously framed in view of the precepts and authority of the sacred canon, and will be found, we hope, to be sustained by that high sanction.

All ecclesiastical regulations and discipline should definitively have for their object the improvement of man in virtue and happiness. Such, we are informed is positively the design

of the inspired writings, "that the man of God may be perfect, thoroughly furnished unto all good works." It is clear from the doctrine of the holy scriptures, that divine truth is not only intended for the purposes of illumination and conviction, but also for spiritual influence and sanctification; and that the nature and sincerity of faith must ever be tested by an affectionate and holy obedience. If ye love me, says our Saviour, keep my commandments. This principle, which is never questioned in regard to the positive precepts of revelation, certainly operates with proportionate authority and reason in all those rules of moral and religious conduct, which, although not literally and explicitly prescribed in the gospel, are notwithstanding to be inferred from it by a fair and obvious construction. We now allude to those plain and reasonable duties of religion which we have thought proper to denominate means of grace, which we have connected as such in our church ritual with others of divine and positive institution, and the observance of all which would no doubt greatly contribute to our growth and improvement in christian knowledge and excellence.

The character of a good man consists essentially of good and upright principles, and that

character can be known and appreciated only by the virtues which unfold and display it. For us then to be esteemed true believers, we must have and cultivate the genuine faith of the gospel, and to merit justly the distinguishing name of the disciples of Christ, it doubtless becomes us to exemplify the spirit and temper of his holy religion. As christians it plainly behooves us to be sound in the pure doctrines of Christianity, steadfast in the faith which was once delivered to the saints, careful and instructive in example and deportment, diligent in improving all the means of spiritual attainment, watchful and solicitous for the welfare of our brethren, and zealous to promote and extend in every possible manner the cause and glory of the Redeemer. All these high objects and incitements seem measurably at least presented and secured to us by the labours of the convention.

Let us now, for a moment, bestow a serious thought upon the daily and uniform example, which, as the followers of Christ, and the members of our highly favoured fellowship, it is providentially made our duty and glory to display, whilst we more particularly consider the great practical utility of those means of grace which have been so wisely and happily adopted for the

promotion of our spiritual improvement and comfort.

1. The study of the holy scriptures. Here but a few words are sufficient. No man, unless he knows and understands his duty, can discharge it as a virtue, and with acceptance to God. This position is clear and incontrovertible. Our Saviour has stated it in a plain and emphatic declaration; if ye know these things, happy are ye, if ye do them. So far then as duty is concerned, we acknowledge on all hands, that the Bible is the great, and sufficient source of light and instruction to us on every point of faith and practice. But this sacred Book we should read and study, not only to make us wise in the science of salvation, to furnish us with the reasons and evidences of our faith, and with arguments to refute and repel the cavils of gainsayers, but also to sustain and console us, with its rich and abundant promises, on every occasion of mental depression and conflict. Says the Psalmist, thy word is a lamp unto my feet, and a light unto my path. Unless thy law had been my delight, I should have perished in mine affliction. Such is the testimony of an ancient servant of God, a testimony, which has been graciously repeated and realised a thousand times

in every age of the church. Let us all therefore make it a point of duty to read the word of God daily, and implore the divine blessing upon our meditations, that his word may do us good, as it doth the upright in heart.

2. The worship of God. 1. Private prayer. It is recommended from the experience of pious and good men in all ages, as well as from the holy scriptures, that the people of God have daily their hours and seasons for mental retirement and devotion. This is a duty which, in view of its absolute necessity to the inward discipline and comfort of the soul, and its many other advantages, ought always to be punctually attended to, and never neglected; and which should in a manner be estimated as the special medium of personal intercourse and communion with God. Not only is the duty assigned and expressly inculcated by Christ, but also its peculiar blessings and fruits he has most distinctly marked out and portrayed. No one indeed can justly value the benefits of private prayer, but every one, who has ever been regularly and habitually engaged in this duty, knows well, to his pain and condemnation, how soon, upon the desertion of his closet, his soul has declined in the spirit and enjoyment of religion. Let every one of our mem-



bers then be found statedly and punctually, three or four times in the day, upon his knees before God, and it will evidently appear how God rewards his people openly, and honours with his favour and blessing those who honour him.

2. Family worship. This is all important to the purposes of family religion, and good domestic order and government. The effects produced thereby upon the minds of children and domestics, and the comfort imparted by the same means to the heads of families themselves, are really incalculable. The voice of rejoicing and salvation is in the tabernacles of the righteous. Is this the testimony of eternal truth? Let it not then be said of us, beloved brethren, that there is one household throughout our community in which the parents, and children, and servants, are not regularly presented before God, morning and evening, in offices of prayer and praise. On this subject, let none plead the want of talent or experience. It is the offering of the heart which God appreciates and accepts; and no doubt, the special blessing of heaven will descend upon that family, wherein a portion of the scriptures only is read as an act of sincere homage and devotion to the Almighty.

3. The house of God. That kind of influ-

ence which family religion, regularly maintained, exerts over the domestic circle, the public worship of God, duly and statedly celebrated, extends over the community at large. Agreeably to the very spirit and nature of a religious profession, as well as the express letter of the New Testament, it must certainly be admitted, that every member of the church is held responsible to attend the services of the house of God. Forsake not the assembling of yourselves together, is a positive and sacred command. Where even two or three are met together in my name, there am I in the midst of them, is a promise equally delightful and encouraging. As we then regard the authority of Jesus Christ; as we value means which God himself has instituted and blessed a thousand times over; as we feel solicitous for the influence of christianity upon public opinion, and public morals; as we are concerned for the conversion of our children and our friends; as we are deeply interested for the revival, and spread of the work of grace under our ministry, and the extending prosperity of our beloved Zion; as we hold all of these objects dear to our hearts, let every Methodist Protestant be always ready to enter in at the sanctuary

of Jehovah, and be seen in his proper place on the Lord's day.

In this connexion, we may make a remark upon the duty of punctual and devout attendance on those more intimate and social fellowships, known amongst us, by the name of class meetings. The importance and advantages of this means of grace are not now left to await the report of experiment. The edification and comfort derivable from them, their peculiar adaptation to unfold and improve the varieties and vicissitudes of religious experience, their precise accommodation to all the diversified shades of christian trial, and christian character, can only be duly estimated by such as have mingled in those interesting and heavenly scenes and occasions, where the disconsolate have been relieved and blessed; the broken hearted penitent has found the Saviour of sinful men; the weak and tempted have been strengthened and delivered; the doubting confirmed, and the faithful people of God have taken sweet counsel together, and felt their cup of spiritual joy to be full and overflowing.

If, in any respect, christian brethren, these meetings have degenerated under our notice and observation, it remains for us to endeavour, with

the blessing of God, to revive them according to the genuine spirit of their original intention and tested excellence, and thus secure to our fellowship the benefits of an institution, which God has so signally blessed to thousands both in Europe and America.

3. The Lord's supper. Is it necessary to state the importance and obligation of frequenting this means of grace? Surely it is enough, that Christ himself instituted this holy and distinguishing ordinance of the New Testament, at the most affecting and impressive period of his earthly history; and has solemnly enjoined the observation of it upon every member of his church.

This do ye in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come. Such are the interesting views given us of this subject in the sacred scriptures, and who can read them, and much more, who can approach the memorials of his Saviour's sufferings and death, without having his heart deeply penetrated with a sense of the great and destructive evil of sin, and his faith and hope elevated exclusively to that Redeemer, who was wounded for our transgressions, and bruised for our iniquities? Let us therefore, beloved brethren, with constancy

and holy delight, honour, on all occasions, this positive institution of our divine master.

4. Fasting or abstinence, as a christian duty and a means of grace, claims unquestionable respect from every professor of religion. Whether used for the purposes of health, for personal mortification and self-denial, as a fit occasion of appropriately and seriously considering the poverty and distress which afflict so many thousands of our race, as a means of weakening and subduing our earthly affections, or a season of supplicating the blessing of God, in view of any especial object—for any which purpose it may properly be used—this kind of discipline will often be found of great and salutary service to the soul. The frequency of resorting to this means of grace must be left, to a great extent, with the conscience and judgment of the individual himself; but still we hope that it will be the practice generally, throughout our fellowship, to observe with due respect the Friday preceding each quarterly meeting, as a day of fasting or abstinence, and prayer.

5. Having said thus much about the means of grace, we would now affectionately claim your attention to some other subjects of a more moral nature, but yet of scarcely less importance and

concern. 1. The religious education of our children. This duty seems, in some sense, to be taught and inculcated by the very suggestions of nature, in that instinctive solicitude which the parent feels to protect and provide for the welfare of his offspring in every possible manner. In the Holy Scriptures, at least, it is most positively enjoined, and, with the reasons there furnished for the necessity and character of the claim, it must recommend itself to every man's conscience in the sight of God. Here then, it is not too much to say, revelation and nature conspire to command and engage our strictest attention. The subject is also rendered more sacred, if possible, and dearer to our affections, from the fact, that our church now recognizes the children of its members as solemnly dedicated to God in baptism, and as fit subjects of religious instruction, and pastoral oversight. We hope that none of us will be indifferent to this excellent and judicious arrangement, but that all will appreciate and improve it as a means by which our children may, under God's blessing, be safely conducted to the knowledge of himself; that our sons may be as plants grown up in their youth; and that our daughters may be as corner-stones, polished after the similitude of a palace.



2. The sacred observance of the sabbath day. Already we have expressed a sincere hope, that every member of our church will be punctual in his attendance at the house of God. Besides this, we trust that all will be concerned to hold up the sabbath throughout, as a day of sacred rest from any worldly employment, or any worldly recreation and amusement; and to revere and observe it as a day which God himself hath blessed and hallowed. A caution of this kind, and due respect to it from us individually, we think the more necessary and seasonable at this time, as, in the rapid improvements of the present age, by steam, and other mechanical contrivances, the facilities of travelling and visiting, and the objects of curiosity, are so multiplied and varied, that the professors of religion have need of constant care, that they do not, under such illusive and ensnaring pretences, fall into the spirit and customs of the world. Let the members of our church know that they are called to be a *holy people*.

3. The medicinal use of ardent spirits. Reasons analogous to those just offered on the last point, might here be applied and urged why, as the followers of Christ, we should be infinitely vigilant against an evil, which is ever so ready

to creep upon us under the guise of necessity; and why, as the friends not only of religion but humanity, we should employ our united efforts to discourage and annihilate a fatal custom, which has ruined, and is still ruining, here and hereafter, thousands of immortal beings. It has been well said, that there would be no *intemperate* men, if there were not at first *temperate* men. This truth we would do well to remember at all times, and to give it as much practical influence as possible upon the community. In the use of the article now under consideration, long experience has shown that there is scarce any such thing as a safe and innocent medium. As a *medicine*, it may be used, under the advice of a skillful physician, but even then, like other medicines, sparingly and unfrequently, to be of any salutary and permanent service. We pray then, that our people may individually show an instructive and forcible example on this subject, and be forward and active to promote, at least by counsel and practice, the exertions now making in many parts of American Christendom, to lessen and ultimately extirpate a vice, which has blighted so many brilliant minds, caused so much public and domestic calamity and distress, and sent

to the world of perdition and despair such numbers of invaluable souls.

4. In addition to what has been said, we would now make a remark or two on the cultivation of a proper and characteristic christian spirit and temper. This is doubtless necessary amongst ourselves, and also in relation to the numerous and growing religious fraternities with which we are partly surrounded, and in which we partly mingle, and all of which are alike engaged, as we charitably hope, in the one great cause of extending the Redeemer's name and glory. Of others let us judge, and towards them let us act, at all times, upon the enlightened principles of christian respect, forbearance, and liberality. Amongst ourselves let us ever be careful and solicitous to cherish and maintain good feeling and union. We are indeed *brethren*—of the same fold—enjoying one common altar—engaged in the same important and sublime concern—and professing common views of doctrine, of discipline and government. In view of these interesting facts, permit us now to suggest, that we endeavour on all occasions, to preserve within ourselves, and promote in each other, the genuine and amiable spirit of the gospel of peace; and, where circumstances will possibly admit, that we adjust and

settle any difficulties which may occur in the transactions of business by a fair and mutual arbitration, without recourse to those legal proceedings which are so apt to engender a litigious temper, and to spoil the quiet and comfort of social as well as religious life.

6. We feel confident, beloved brethren, that you will not think that we have insisted too strongly upon the importance of our attending punctually to the means of grace, and the consistency of our exemplifying, on all occasions, a corresponding religious character and deportment. We have said so much chiefly to awaken seasonable recollections, and to enkindle sacred and fervent resolutions, in regard to duties and concerns of equal moment and interest to us all. For the rising hopes and prosperity of our infant Zion, and the diffusion and influence of scriptural holiness under our ministry, certainly we all should feel and cultivate a deep and common solicitude. All the institutions of the church, and all its operations, literary, moral and religious, should be subjects of our daily reflections and prayers.

But it is a plain case, that no man will feel or can feel, a proper interest in the prosperity of the church, who enjoys not himself a heartfelt com-

munion with God. Hence personal piety, inward holiness, is the paramount concern after all. Without charity, without the love of God in the soul, all else is nothing; zeal, eloquence, enterprise, influence, toil or hardship, all is nothing: a sounding brass, or a tinkling cymbal, of no price in the sight of God, of no real worth to man. Let every one of us, therefore, covenant now with God, to endeavour, with his assisting and supporting grace, to attain a deeper acquaintance with divine things, to have the mind which was in our great living Head, to seek those things which are above, where Christ sitteth on the right hand of God, to walk in the light as he is in the light, to have no fellowship with the unfruitful works of darkness, but to wrestle with God night and day, for an increase of personal piety, and the gracious and abundant out-pourings of his good spirit. Let every member consider himself a fellow-citizen with the saints, and of the household of God, and as such, prize his glorious callings, and improve his peculiar privileges as a child of God.

Let every minister study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth: saying in the language of the prophet, For

Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And when the chief shepherd shall appear, ye all shall receive a crown of glory that fadeth not away.

Surely, brethren, this is the day which the Lord hath made; we will rejoice and be glad in it: save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.

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## RECOMMENDED

*By the Book Committee, that the following be the general regulations in the creation of Colleges.*

When it is determined by an annual conference to organize a college, let the President of the district, at the direction of the conference, open and carry round a subscription book; and when he shall have received subscriptions, equal to two thirds of the supposed cost of the necessary buildings, &c. let him call upon each circuit and station, within the district, to appoint one member of a building committee. When the building committee shall be appointed by the circuits and stations, make it their duty to



meet at some central part of the district, prepare a plan for the buildings, and select an eligible scite; and in due time have the buildings erected, and pay for the same out of the moneys subscribed and collected.

Let it also be the duty of the committee to appoint, by ballot, trustees to hold the property, by charter of the state, for the purposes contemplated in its obtainment. When the trustees are elected, let them have power to become incorporated; to elect a president and faculty to conduct the studies of the college; and to fix their compensation and periods of service; to regulate the charges of tuition; and, with the assistance of the president and faculty of the college, to make such rules and regulations for the government of the institution, as they may deem requisite.

Let the annual conference of the district have power to fill all vacancies that may occur in the board of trustees, by death, resignation or otherwise. And to require an annual exhibit to the conference of the true state and condition of the college, and such other information as may be deemed necessary, or desirable.

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